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Andrey Vasilchenko 1

Himmler's court magician

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In modern historical literature, they prefer to call him “Rasputin Himmler”, although at one time he was called “a magician at the court of the Reichsfuehrer SS” behind his back. His name was Carl Maria Wiligut, although many knew him exclusively by the ritual name Weistor. His activities were not reported in departmental publications of the SS, for example, the Black Corps magazine. The existence of SS-Brigadefuehrer Weisttor was generally known to very few people - only those who were close to Heinrich Himmler.

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Introduction

In modern historical literature, they prefer to call him “Himmler’s Rasputin”, although at one time they called him “a magician at the court of the Reichsfuehrer SS” behind his back. His name was Carl Maria Wiligut, although many knew him exclusively by the ritual name Weistor. For several years Wiligut was Heinrich Himmler's personal consultant. His activities were not reported in departmental publications of the SS, such as the Black Corps magazine. The existence of SS-Brigadefuehrer Weisttor was generally known to very few people, only to those who were close to Heinrich Himmler.

In one of the correspondence disputes with me, one person, who naively considers himself a major specialist in German history, confidently stated that “not a single self-respecting specialist will mention the name of Wiligut in discussions.” This is partly true. The figure of Karl Maria Wiligut was so ambiguous that he is usually remembered with many reservations.

Until now, there has not been a single more or less detailed biography of Karl Maria Wiligut in Russian historiography. For the most part, history lovers had to be content with the information contained in translated works, where only a few plots were devoted to this mysterious person. In Western historiography, the situation looks somewhat different: there is

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at least five works devoted exclusively to Wiligut. In addition, this historical personality has been given many pages in books devoted to general problems, as a rule, related to the history and ideology of the SS. The specificity of the situation lies in the fact that

that Karl Maria Wiligut was not so much a political figure as a mystic and interpreter of runes, and therefore inevitably his name constantly met and is still found in esoteric literature.

What was written about Wiligut? In 1970, the work of Josef Ackermann, Heinrich Himmler as an Ideologist, which almost immediately became a bibliographic rarity, saw the light. In the chapter "Germany-Christianity" the document "Towards the Establishment of a Proto-Religion", which had been written by Wiligut, was quoted. In it, Wiligut proposed to start a large-scale policy directed against the Christian churches in Germany. The author did not attach any special significance to Wiligut, and therefore only casually noted: "It may seem interesting that the document "To establish a pra-religion" ended with a runic signature. This makes obvious the ideological exploitation of the runes. It can be assumed that the rune researcher Karl Weisttor!, who was greatly favored by Himmler, took part in the preparation of the document. He wrote several articles which made a great impression on the Reichsfuehrer SS. In particular, it was about depicting the history of mankind in the light of the secret tradition of the Asa Huana Viligotis clan.

1 Weistor is the ritual name of Karl Maria Wiligut in the SS. In some literature, the ritual name of Wiligut sounds like Weisthor. This is a very gross mistake, caused by the fact that, apparently, the authors did not speak German well enough or were guided by translated English-language literature. "Weisthor" is nothing more than an empty set of letters, while the name "Weisthor" is "speaking". Literally, it means "Thor the soothsayer", "Thor the seer".

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Heinrich Himmler in Norway

In 1994, in Bad Münstereifel, the book by E.R. Carmine "The Black Reich. Secret Societies and Politics of the 20th Century", which was sold at an unusually high price even for that time - 300 marks. However, those who wanted to read it, but did not have enough money to do so, were able to satisfy their curiosity in 1997, when the same book was published in a paperback pocket format and at a very reasonable price. Carmine is a typical representative of conservative conepirology. In the rise of the National Socialists, he saw the activities of secret societies (primarily Masons), which for centuries have shaped world politics and determined the course of history. All the "evidence" given in the book was borrowed from the secondary literature. By and large, the book itself did not contain references to significant historical sources and serious scientific research. This shortcoming was made up for by the abundant citation

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dubious tabloid publications. Actually, this work cannot be called original, since two-thirds of it is a free retelling of Povel and Bergier's The Morning of the Magicians, Ravenscroft's The Spear of Destiny, and fakes written by Hermann Rauschning, which are known in Russia under the combined title: "Hitler says - Beast from the abyss." The majority of Russian books devoted to the "occult Reich" look approximately the same. If we talk about Carmine's book "The Black Reich", then, among other things, it is replete with historical errors and inaccuracies. Thus, for example, the second president of the Ahnenerbe, Walter Wüst, became Wust, and the leader of the Tibetan SS expedition, Ernst Schaefer, became Schäffer.

About Karl Maria Wiligut, this book literally says the following: "Himmler believed the impossible was possible, which was used by the German 'Rasputin', SS Brigadefuehrer Karl Maria Wiligut, who considered himself a descendant of an ancient family of priest-kings, whose roots

were lost in the mythical worlds of the Aesir and the Vanir." A long note was made to this paragraph, where the author, in a manner characteristic of this kind of literature, mixed historical facts, fictions and erroneous interpretations: "Some of the rituals and ceremonies of the SS were created by Wiligut. He was responsible for the design of the SS death-head ring concept for the SS and influenced Wewelsburg castle. Thanks to his imaginary ability to reverse the "ancestral memory" up to the time of the Ases and the Vanirs, he created a picture of the world that

She played Nordic, Germanic, Ariosophical and Theosophical mythology about Atlantis, Hyperborea, Tula, primitive giants and god-like people. For this, he used the theories of Lanz Liebenfels, Gorsleben, and Hörbiger. In addition, Wiligut composed the Germanic Bible, which described the prehistoric religion of the Germanic god Christ and his crucified prophet Balder, whose symbol was

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Irminsul, so to speak, is an anti-cross, which to this day decorates the dwellings of some Germans. The mythology of the Christian church was consistently replaced by neo-paganism, for which Himmler, no doubt, prepared a special ethical and ideological mission. Wiligut's friend Günther Kirchhoff, one of the first members of the Berlin Guido von List Society and an Ariosophical genealogist, could have had a similar influence on Himmler and the activities of the Ancestral Heritage Institute. It should be noted right away that Wiligut did not compose any "Germanic Bibles". In addition, Günther Kirchhoff never had a noticeable influence on the bosses of the Third Reich, as well as on the employees of the Ahnenerbe, which, however, did not prevent him from being a friend of Wiligut.

Published in 1995 in Munich, the book "Legend of Atlantis. Elia's prophecy about the end of time in 2011, even against the background of multi-volume historical literature about the "occult Reich", looks like a strange misunderstanding. Karl Maria Wiligut is mentioned here as one of Heinrich Himmler's prophets. Numerous errors testify to the level of this creation. So, for example, constantly confusing the letters "5" and "y", which in the Gothic font look similar,

the author "discovered" for readers a new shrine of the ancient Germans — Irminful. In addition, the creator of the "ice cosmogony" Hans Hörbiger "transformed" from an adherent of the ideas of the "hollow earth" of Hans Hörbinger.

Nicholas Goodrick-Clarke's The Occult Roots of Nazism, published in the West in 1992, was for a long time considered hardly exemplary on the subject. However, some connoisseurs noted that this work was in many ways reminiscent of the work of the early deceased researcher James Webb, The Occult Establishment (1967). However, Goodrick-Clark is very favorably distinguished by the extensive use of sources. One of the chapters of this book is dedicated specifically to the fate of Charles Maria

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Wewelsburg Castle

Wiligut. By and large, most history buffs learned about the fact of its existence precisely from The Occult Roots of Nazism. If we talk about the first Russian edition of this book, then it did not withstand any criticism. The translator was not only unfamiliar with this topic, but, apparently, being fluent in English, he did not even know the basics of German. Only this can explain that the ritual name of Wiligut, under which he was listed in the SS, turned out to be terribly distorted - Weisthor. If we talk about the quintessence of the work of Goodrick-Clarke, then he himself stated it as follows: "All the books that dealt with the occult side of National Socialism and were written between 1960 and 1975,

were aimed at chasing cheap sensations. A distinctive feature of most authors was their complete ignorance of primary historical sources. The inaccuracies and allegations that were inherent in this genre grew from publication to publication. As a result, nothing remained in the literature but pseudo-facts about mogu.

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social society "Thule", the initiation of Hitler and the links of National Socialism with the East.

In 1995, Paul Geller and Anton Megerle's book *Thule: From Völkische Occultism to the New Right* was published in Stuttgart. The critique of chasoteric Hitlerism set out in this book was considered for a long time to be very convincing. If we talk about Wiligut, then information about him was presented as follows: "The SS Brigadeführer Karl Maria Wiligut, who until 1938 headed the department of ancient history in the Personal Staff of the Reichsführer SS and early history. It was to Wiligut that Himmler owed his esoteric knowledge, which allowed Rudolf Mund, the biographer of Lanz von Liebenfels, to call him "Himmler's Rasputin." Wiligut created the SS death-head ring. Wiligut is a prime example of this. that the racial selection of applicants for entry into the SS could not do anything with their personal and psychological qualities. Due to the constant threats received against his own family, Wiligut was declared incompetent, after which he was sent to a psychiatric clinic. "This short excerpt it is literally teeming with inaccuracies and errors. Firstly, despite some closeness to the "Order of the New Templars", Karl Maria Wiligut was never a member of this organization. In addition, not many "brothers of the Order" were able to make a successful career in the SS. As an example, only Sturmabführer Paul Hudl can be mentioned. Secondly, Wiligut never headed the department of ancient and early history in the Personal Staff of the Reichsfuehrer SS. The assertion that Himmler learned some esoteric knowledge from Wiligut seems completely unfounded. That Himmler possessed such was generally a controversial assertion. Fourthly, Wiligut was sent for compulsory treatment in a psychiatric clinic.

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five years before he joined the SS, and by no means after, as the authors hint at. It is well known that the publication of esoteric literature brings good money. At the same time, literature of this kind is not always a quality product. An example of this is the book by Edmund and Mikaela von Hollander, *Vatan – the Way of the North*, published in Munich in 1993. The "authors' team" of this work showed considerable imagination when writing. For example, the runes are presented as a kind of Kabbalistic "tree of life", and the exercises on the "Vatan" system were recommended for "mentally erecting one's secret garden." At the end of the book it is playfully stated: "Is the Vatan system real or is it an invention?.. If you answer this question honestly and learn the right lesson from this answer, you will pave the way to even greater freedom." For myself personally, I answered that the Watan system is an invention of the Hollan spouses

Ring with a "dead head"

der, which "freed" me from wasting time on its study and practical application. If we talk about Wiligut, then in this book several pages are devoted to him, "The knowledge of runes used in the current literature in the original belongs to only a few authors. They are Guido von List, Friedrich Bernhard Marby and Carl Maria Wiligut. All of them expressed original ideas and were used by numerous authors as a source... Carl Maria Wiligut is the most tragic person

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one of the ones we mentioned here. He came from a very ancient family, which gained its knowledge back in the time of the "gods". This family mastered ancient techniques, and knowledge about ancient eras could be stored in the information field. It was possible to draw them with the help of the so-called "kennigars", reminiscent of mantras, which clarified the consciousness. Wiligut has been giving secret instructions to rune researchers for a long time. However, the fame of him reached Himmler. After that, Wiligut was summoned to Berlin. A country mansion was rented for him, and under the pseudonym Weistor was given the rank of SS Oberführer. He was instructed after the "final victory" to create something like the principles of a new, Aryan religion, for which he had to use his invaluable knowledge of the distant past. Since Wiligut had doubts about the intentions of Himmler and National Socialism, his work was not too pleased. To extract more knowledge from Wiligut, they began to drug him. This continued until his health was finally undermined. Then he was thrown out without regret. Very little is known about the events associated with this plot. But Wiligut adhered to the wise principle that medieval alchemists advised many: "Be silent, shut your mouth!"

I would immediately like to draw attention to the fact that Karl Maria Wiligut strongly opposed the so-called runic gymnastics, the principles of which were developed by Friedrich Bernhardt Marby. The myth that the SS men drugged Wiligut most likely came from Rudolf Mund's book Himmler's Rasputin, in which two photographs of Wiligut were cited as "evidence", which could be used to judge his "transformations". Considering the fact that Wiligut liked to drink, it is not surprising that

he could

"change" in the photo. eleven

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However, not all the thoughts expressed by the Hollander couple were unfounded. For example, they wrote: "The 12-part division of the astrological horoscope is based on the northern origin, It is built on the principle of the tree of life, which used a snowflake as a prototype. To use this formula, you need to be where there is snow. The basic idea of the tree of life and the 12-part Zodiac used today in astrology could only have originated in the North. For example, Zoltan Szabo in his "Book of Runes" (Munich, 1985) reported to his old Jewish friend Ben Cohn: "Ex Orgyepye shh, ex Ogynny yy... I would say: Ex yyyyyy yy"! Whether he suggested that the Zodiac originated in the East, or, as we say, in the North, is a moot point. In any case, it did not originate in the East. Not in Babylon, not in Ur, not anywhere else in the Middle East. This system could only arise where the snow crystal could be a universal formula."

Gabriela Winkler-Dechend, who took care of Karl Maria Wiligut in 1933-1936, stated in an interview: "The phrase mentioned by the Hollander spouses was indeed often uttered by the colonel: Shut up, shut your mouth! The interpretation of the symbolism, which repels from the snow crystal, is absolutely correct, because there is a hexagonal figure, the so-called "God's eye", which can often be seen on the ceiling above the church altars... Really, Colonel? was firmly convinced of the northern origin of the astrological horoscope and the 12-part division of the zodiacal circle. He was bewitched by a stone that I found while climbing Hohenville.

\ «Light comes from the East. The light comes from the East... I would say: the snow comes from the East" (use of Latin phrases).

* The rank of Wiligut in the Austrian army, most acquaintances preferred to refer to him not by name, but as "elderly colonel" or "old colonel".

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It was a semi-circular cobblestone 12-15 centimeters in size, on which one could see twelve barely distinguishable signs.

In 1998, Franziska Hundseder's book *Wotan's Apostles*. Neo-pagan groups between esotericism and right-wing radicalism. This book is a vivid example of the fact that a successful and even talented journalist can by no means always act as an equally high-quality historical researcher. Wiligut in

this book was devoted to only a few paragraphs, but even in them you could find a few inaccuracies. "As a private researcher of "ancestral memory" in the thirties, the Austrian colonel Karl Maria Wiligut (1866-1946) made a rapid career in the SS. He was called Weistor. According to his wife, he was declared incompetent at least once, but this did not prevent him from rising to the rank of SS Brigadeführer. Wiligut was considered a medium of the ancient religion - "Irminst Christianity", which made an indelible impression on Heinrich Himmler. Wiligut created a ring with a "dead head" for the SS. He forced the accelerated conversion of Wewelsburg into an SS order castle. He tried to strengthen the elite consciousness of the SS. Plunging into the memory of his ancestors, Wiligut, in an unconscious state, spoke about the German past and the wisdom of the ancient religion. Himmler was so enthusiastic about this ancestral heritage that he decided to create the eponymous organization "Ancestral Heritage" ("Ahnenerbe"). Such a simplified depiction of the reasons for the emergence of "Ahnenerbe" may be suitable for small television reports, but by no means conveys the fullness of historical realities 13

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led to his dismissal from the SS. The author was also mistaken when she spoke about Wiligut's closeness to the "Armans" who adopted Wiligut's "Germanic Christianity". No less erroneous are the assessments of Julius Evola, with whom Karl Maria Wiligut allegedly maintained close ties. Wiligut was not personally acquainted with this Italian philosopher. He just wrote a couple of reviews about his work. In addition, Julius Evola cannot be considered as one of the ideologists of fascist Italy, whose ideas "were demanded by the German National Socialists." None of these theses is true.

In 1984, in Frankfurt am Main, Ulrich Hunger's fundamental research "Rune Studies in the Third Reich" was published. The work was entirely devoted to the study and interpretation of runes during the years of the National Socialist dictatorship. Ulrich Hunger has shown through numerous historical examples that the völkisch-style "rune studies" and the vigorously promoted study of symbols in the National Socialist spirit were in many respects contrary to the scientific aspirations of such researchers as Altheim, Arnz and Krause. The author mentions Wiligut in connection with his creation of the SS ring project and various "runic studies" that were undertaken by order of the SS leadership. In particular, Ulrich Hunger wrote: "The silver SS ring with a skull, which, under certain conditions, was to be awarded to every SS employee, starting with the rank of Untersturmführer, was intended to indicate the commonality of the German spiritual heritage and the National Socialist worldview, to symbolize is the obligation of the SS. The ring should act as an obligatory ritual item: "This is a symbol of our loyalty to the Führer, our unconditional obedience to commanders, our unwavering solidarity and comradeship. The dead head is a reminder that in

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any moment each of us is ready to give his life in the name of our community. Himmler's autograph was on the inside of the ring, while the outside was adorned with oak leaves, a death's head, and runes... Other advisors who

advised Himmler on rune issues, it is necessary to single out SS Oberführer Karl Maria Wiligut, who, in fact, was the author of these sims.

oxen. What they meant is now very difficult to guess.

Cover of an SS magazine showing a death's head ring

lie down. Most likely, the runes formed a combination of sacred symbols, which was supposed to influence the owner of the ring, to instill in him the SS "virtues" and the SS way of thinking. There are several interpretations of these signs. The most empty interpretation was contained in a document signed by Heinrich Himmler - a description of the SS ring: "The runes on the sides of the "death's head" are sacred symbols of our past, with which we have become re-connected thanks to the National Socialist worldview. Two runes "zig" symbolize our guard units, the SS. The swastika and the rune "hagal" should embody an unshakable faith in the victory of our national socialist worldview. attached to the ring of the document "St.

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venerable signs and symbols", in which it was just a more detailed interpretation, although it seems to be "taken from the ceiling". The unknown author of this document, most likely a mystic who studied runes (Wiligut himself?), gave the following interpretation, which was very reminiscent of the interpretations of amateurs from the völkische camp. He explained the rune "zig" as "the spirit of the Creator, which was supposed to win", the swastika was interpreted as "eternal communion of man with God". In a complex composition, made up of SS paired runes and a combination of the "tyr" rune and the "os" rune, they saw the embodiment of "courage and fidelity", which would make you free through "fortitude". The hagal rune was an invitation to "discover the Universe in yourself and establish yourself in this Universe." Such interpretations in no way coincide with the scientific interpretation of the runes, since in the case of the symbols on the ring, we are talking about invented runic formulas. The runes on the SS death's head ring were applied arbitrarily, without deep meaning, while having the most insignificant connection with German traditions and cultural values of the past.

In 1982, a weighty volume "Wewelsburg in 1933-1945" was published. A place of worship and a place of terror", authored by Paderborn researcher Karl Hueser. By and large, this was the first solid work dedicated to Wewelsburg Castle as an SS building. When reading it, it is not immediately noticeable that the author names three people as ideological consultants who once oversaw the "Wewelsburg project": rock explorer (Externstein) Wilhelm Teudt, historian Otto Rahn and Karl Maria Wiligut. If we talk about Wilhelm Teudt, then the author of this work relied

exclusively on a photograph in which this researcher was captured together with the first commandant of the castle, Manfred von Knobelsdorff. This photo was most likely taken

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not even in Wewelsburg, but in Detmold or at the rocks of Externstein. In any case, there was not a single mention in the archives that Wilhelm Teudt acted as

consultant on the Wewelsburg issue. On the contrary, in 1938 he was excluded from the Heritage of the Ancestors, as he tried to pursue his own research policy, independent of the SS. With regard to Otto Rahn, it cannot be said that he was a consultant either. The only document

Wilhelm Teudt that links this and Manfred von Knobelsdorff

researcher of medieval heresies with Wewelsburg, is a letter in which Rahn is obliged to come to the castle. However, no mention of his advisory function has yet been found in the archives. However, in the situation with Wiligut, everything looks exactly the opposite - numerous documents prove that he was Himmler's consultant on the "Wewelsburg project". About Wiligut, Karl Hueser told the reader the following: "According to the unanimous opinion of the witnesses, one of Himmler's advisers on worldview was Wiligut-Weistor, an Austrian colonel, who at one time was recognized as incompetent due to a mental disorder. It was he who proposed to change the original purpose of Wewelsburg and instead of educational work to carry out pseudo-scientific research there, which was to be carried out under the direct supervision of the Reichsfuehrer SS. These studies

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The studies were intended to study the racial theories that were to form the basis of SS policy. In addition, it was Wiligut who introduced Himmler to the old Westphalian legend "About the battle at the birch grove", which had great significance for the latter.

meaning".

In 1991, two issues of the Aorta magazine (No. 6, 7) were published in Vienna. They were themed. Issue No. 6 was entirely devoted to Karl Maria Wiligut, and issue No. 7 was entitled "In the footsteps of Otto Rahn". These publications were issued at the personal expense of G. Petak (pseudonym Kadmon), who was the only author and compiler of these journals. Most of the magazines mentioned were devoted to the reproduction of photocopies of documents, in one case connected with Wiligut, in the second with Otto Rahn. There is a direct relationship between these two issues of the Aorta, since Otto Rahn, as a Cathar heresy researcher and writer, worked for some time in the department headed by Carl Maria Wiligut. In terms of content, both notebooks are not particularly original. Despite the fact that the author (Petak Kadmon) constantly tries to talk about "his own point of view", the content of the journals is a generalization of the information that was available in the literature at that time regarding Wiligut and Rahn. In the part where Kadmon allows his fantasy to run wild, there are no references to documents or research literature. Apparently, for Kadmon, the figures of Wiligut and Rahn had some "ritual significance", since in 1994 he released a recording of Wiligut's work "Gotoskalanda" ("Divine Calendar") on disk. This music could be described as a kind of "archaic techno", close to "industrial music" in its style. It is significant that for the design of his album, Kadmon used the symbol of the "black sun", which was laid out on the floor of one of the halls of the Wewelsburg castle. As for me

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Black sun symbol

According to Kadmon, it was a very important symbol, which was put into circulation precisely by Karl Maria Wiligut. This assertion can neither be proven nor disproved.

Several times reprinted to date, the work of Michael Kater "Ahnenerbe SS in 1935-1945. Report on the cultural policy of the Third Reich" was considered for a long time almost

the only scientific work that was devoted exclusively to the activities of the Heritage of Ancestors. It should be noted that, despite the abundant use of sources and archival documents, the author can be overly categorical. For example, he tends to consider Herman Wirth, the creator of The Heritage of Ancestors, a charlatan, which contradicts the testimonies of many eyewitnesses. Or another example. In his work, Michael Cather unsubstantiated calls one of the members of the Tibetan SS expedition, Bruno Beger, a "war criminal". The so-called "memorandum" that was attributed to this SS researcher for a long time could serve as evidence of the "guilt" of Bruno Beger. However, Michael Kater himself wrote: "Recently, graphologists have established that Beger could not be the author of this document." One gets the impression that in his scientific work the author of this book was guided by

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personal feelings. In the correspondence that Hans-Jurgen Lange had with Bruno Beger, the latter stated: "In one of the conversations, I already spoke about my attitude towards the work of Michael Cather. After the publication of the new edition, I never read it again. I remember that I found it fundamentally wrong. I was quite surprised by the interpretations that appeared in this book. Probably too little time has passed since the liquidation of the dictatorship. Therefore, I wonder if this researcher has not been at the mercy of the needs of the day?

Similar inaccuracies can be found in many places in Michael Cather's book. He does not even try to hide his contemptuous attitude when it was about the employees of the Heritage of Ancestors. Thus, for example, he characterizes Oskar Suffert as an "amateur researcher". And this despite the fact that Oskar Suffert not only passed two state academic exams, but also for 23 years (1934-1957) competently managed the museum in Detmold (the central museum of the province of Lippe).

In Cater's book, even the scientific qualifications of such talented historians as Josef Plassmann are called into question. The reason for such conclusions is the fact that during his tenure, Plassman could not get a scientific chair under his supervision, they say, they did not intend to make him an associate professor. In her book *Völkische Science*, Gazella Lixfeld stated: "Such a conclusion, even within the framework of the delimitation of scientific specialists and amateur researchers undertaken by Cater, is not supported by any documents." Despite the fact that Karl Maria Wiligut was not an employee of the Heritage of Ancestors, Michael Kater nevertheless honored him with his attention. At the beginning of his book, Cather wrote: "Himmler was never taken seriously by scholars as a thinker, because he surrounded himself with 'very strange personalities'" who, guided by

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their loyalty to the Reichsführer SS, never criticized his scientific statements and always took his side. And further on Wiligute: "Himmler believed that this rogue, whose activity bordered on charlatanism, had outstanding scientific abilities, which were of a slightly different plan than those of the carriers of 'school wisdom', who focused their attention on insignificant historical physical facts. At the same time, Kater preferred to reproduce the opinion of Walter Wüst (scientific curator of the Ahnenerbe), who considered Wiligut an "idiot", but did not focus on the statements of Plassmann, who spoke only about an "eccentric".

However, people who knew Wiligut well did not agree even with Plassmann's "soft" formulation. Thus, for example, Gabriela Dehend, in one of her post-war interviews, stated: "Placeman may have considered the Colonel an 'odd'. However, Plassman himself seemed to me not very competent in many things. And not only because he used my mother's work without mentioning it in any way. I'm much more embarrassed that he constantly called himself Otto

Plassmann, signing Otto J. Plassmann. However, after the war, he suddenly began to sign Josef O. Plassman.

Such "changes" always seemed to me very doubtful

nym".

In 1985, a work by Jochen von Lang was published in Germany, which was called "Adjutant". A few years earlier, Jochen von Lang had released studies on Adolf Eichmann (The Eichmann Protocols, 1982) and Martin Bormann (The Secretary, 1979). These works brought von Lang international fame, and the author himself became famous as a sober and very reasonable researcher. However, this did not prevent him from presenting historical facts in a simple and even fascinating form, which made the books much easier to read. As regards the mentioned book "Adjutant",

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SS rite of naming

then it was dedicated to Karl Wolff. Wiligut was mentioned in von Lang's book in several places. In particular, it was mentioned that it was Wiligut who performed the SS naming ceremony he created in the family of Karl Wolf when his son was born. In addition, von Lang made small digressions concerning the history of the Wiligut family. "He claimed to be descended from the family of Herman Herusker. He also said that almost his entire family was beheaded, and the survivors made a mistake by fleeing Europe. They founded Vilnius and then took refuge in Swabia, from where they moved to Austria." It can be assumed that von Lang doubted some of the facts of Wiligut's biography, since in some cases he preferred to use very

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neat wording: "He was born in 1866 in Vienna, allegedly during the First World War, rose to the rank of colonel in the Austrian army. He then founded an anti-Semitic organization in Salzburg, in which he blamed the Jews, Freemasons and the "Church of Rome" for all mortal sins. He then ended up in a mental hospital. Despite this circumstance, he was introduced to the Personal Staff of the Reichsfuehrer SS. Then he allegedly revealed his supernatural intuition, thanks to which he could come into contact with the spiritual heritage of the ancient Germans. In the SS, he rose to the rank of Brigadefuehrer, a rank that corresponded to Major General. Only in 1939 did the SS learn that they were dealing with a hoaxer. Due to his insanity, he was expelled from the black corps."

Simultaneously with the book The Adjutant, the second edition of Rudolf Mund's Rasputin Himmler was published in Stuttgart in 1985 (the first edition appeared in a small edition in 1982). It was a highly controversial publication by a former SS officer, which was frankly apologist. But one cannot deny the fact that this was the first work entirely dedicated to Karl Maria Wiligut. The impression from it was somewhat spoiled due to the fact that Rudolf Mund preferred not to indicate sources and not to make references to documents. Rudolf Mund himself, in addition to his service in the SS, was known for being the last leader (Artz Prior, in other versions, Grand Master) of the Ariosophical "Order of the New Templars" created in his time by Lanz von Liebenfels. Rudolf Mund was very friendly with the writer and publisher Wilhelm Landig. Both of them belonged to a silent group that developed the theory of so-called esoteric Hitlerism.

In particular, the members of this group proceeded from the fact that the Third Reich did start space exploration, and UFOs were a product of the space program of the National Socialists.

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In "esoteric Hitlerism" much attention is paid to the management of human energies.

In order to write his book, Rudolf Mund, from the beginning of the 50s, actively corresponded with various eyewitnesses who were personally acquainted with Karl Maria Wiligut. If the information received did not meet Mund's expectations, then he characterized them as "somewhat confused memories of life." This wording does not need any additional comments, since the book itself, written by Mund, belonged to the genre of "somewhat confused memories." Nevertheless, this work is a very valuable historical source, since it contains information that Mund was able to draw from the now deceased "brothers" of the "Order of the New Templars". In addition, do not forget that it was Mund who was the last owner of the archive of this mysterious organization. Almost twenty years after the publication of the first book, one of

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German publishing houses publish Rudolf Mund's manuscript "Fragments of a Lost Religion", in which he tried to comprehend Wiligut's legacy in his own way. For this, the works of Emil Rüdiger and Werner von Bülow were involved, who attempted to interpret the "runic prophecies" (halgarite) of Karl Maria Wiligut. It is significant that for many years the second manuscript of Rudolf Mund circulated among the "initiates" in only a few typewritten versions.

After the appearance of Rudolf Mund's book "Himmler's Rasputin" in Germany, one could note an increased interest in the works of right-wing esotericists, who at one time were familiar with Wiligut. So, for example, in 1985 Bert Rogge's book "The Image of Old Europe and the Secrets of Its Rocky Pictures" was published. As the name already implies, the author paid special attention to the rocks, which resembled people in their appearance. In this, Bert Rogge was not original - he completely followed the tradition of a member of the "Order of the New Templars" Richard Anders, who on the eve of World War II was engaged in what he was trying to prove - many rock forms were prehistoric sculptures. In addition, we can say that a similar hypothesis was set forth in the book by Elisabeth Neumann-Goodrum: "The culture of Europe in the era of large sculptures. The prototypes and ancient knowledge of the European spiritual structure. It is indicative that the second edition of Bert Rogge's book had a photographic image of Karl Maria Wiligut taken in 1932 on the flyleaf. It was at this time that Wiligut, accompanied by Bert Rogge, made exploratory walks in Lower Saxony. Rogge himself in his work expressed the erroneous opinion that "we were both fans of the work of Guido von List." In fact, Wiligut fundamentally disagreed with many of the provisions

List's holes. 25

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Wewelsburg Castle Hall. The symbol of the "black sun" is clearly visible on the floor

The direction indicated above in esoteric literature was continued already in the 90s, when the works of Emil (Ernst) Rüdiger began to be published. These included Eddic Eugenics, The Power of Two Suns. Past? Or modernity", "Discovery of the four elements". Emil Rüdiger himself considered himself a "disciple of Wiligut", although, in fact, he was not such. Some of Rüdiger's works were published in Germany as early as the 1920s by the Ariosophical publisher Herbert Reichstein (1892-1944). The book, published in 1994 under the title "The Power of Two Suns", was originally called "Cosmotechnical Ideas for Control and Manipulation".

pooling." It is problematic to separate the thoughts of a modern publisher from the actual work of Rüdiger. The same can be said about Eddic Eugenics. In any case, on the pages of books attributed to Emil Rüdiger, there are constant references to Karl Maria Wiligut.

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as a bearer of secret tradition and ancient European tradition.

In 1989, Russell Stewart and Schneider Yost published *The Castle of Heinrich Himmler*, which can be considered the second study on Wewelsburg. Despite the fact that the authors did not say anything fundamentally new about Wiligut (compared to Karl Hueser), this edition is very interesting, as it contains a huge amount of photographic material, including pictures of Wiligut, dressed in an SS uniform, while being escorted Himmler in the castle

A turning point in the study of the "Wiligut problem" occurred in 1998, when the book by Hans-Jürgen Lange "Weistor. Rasputin Himmler and his legacy. This edition is interesting for at least two points. First, Lange gave probably the most detailed biography of Wiligut, which was devoid of fiction and hoaxes. Secondly, half of the book is occupied by copies of documents that concerned the fate of Wiligut. The work of Hans-Jurgen Lange, with some reservations, could be called an anthology on the "Wiligut question", which in no way detracts from its value. However, even this purely scientifically verified edition was not without some inaccuracies. So, for example, Lange claims, referring to indirect sources, that Karl Maria Wiligut never knew Wilhelm Teudt. This assumption was refuted in the early 2000s by the German researcher Uta Galle.

The works "The Secret King" by Stephen Flowers and Christian Boucher "Karl Maria Wiligut – Himmler's Rasputin", which appeared somewhat later, are by and large not original, since they repeat already previously known facts in very modest volumes, which are accompanied by some texts by Wiligut himself. translated into English and French (in the second case) languages.

[Chapter 1. The first life of Karl Maria Wiligut

Important early historical sources about the Austrian-born Karl Maria Wiligut (1866-1946) are very rare documents. By and large, almost all of them refer to the acts of the armed forces of the Austro-Hungarian Empire or the Salzburg District Court. For the most part, the papers of the Order of the New Templars preserved in the archives refer only to the unusual circumstances of the life of Karl Maria Wiligut, who was seen by representatives of this organization as the bearer of "secret royal power" and a person who preserved the oldest family tradition. If we talk about the life of Wiligut before he moved to Germany, then we can note the following.

Carl Maria Wiligut was born on December 10, 1866 in Vienna. His parents were Landwehr Captain Karl Wiligut (born 1838, died 1909) and Isidora Wiligut, nee Beck (born 1842, died 1911). In accordance with the bourgeois principles prevailing at that time in Austria-Hungary, the newborn was baptized in a Catholic church in the name of Mary, erected in the Viennese suburb of Josefstadt. From the surviving documents it is known that, while still a baby, Karl Maria Wiligut suffered several illnesses,

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Carl Maria Wiligut, 1915

in particular, at the age of 6 months he had pneumonia.

After graduating from a folk school, 14-year-old Karl Maria decides to get a military education. This decision was largely predetermined by the desire of his father, who was a career officer and faithfully served the Austro-Hungarian Monarchy. After leaving military service, which was primarily associated with marriage, Karl Wiligut Sr. went to serve in the police.

In the personal military file, information has been preserved that Karl Maria Wiligut at first attended a real gymnasium, where he showed good knowledge. The fact that he had to move to a cadet school, where he studied for four years, is most likely due to the fact that the Wiligut family did not have the necessary financial resources to pay for studies at the gymnasium. It is possible that it was for this reason that Wiligut's father left the armed forces. Documents have been preserved in the Vienna archives stating that he could not make a cash deposit traditional for Austrian officers, which was made before

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marriage. This and many other testimonies indicate that the Wiligut family was never prosperous. However, as eyewitnesses said, Karl Wiligut Sr. was a very competent and trustworthy employee. Apparently, it was for this reason that Karl Wiligut Sr. was once entrusted with investigating the circumstances of the mysterious death of the heir to the throne of the Austro-Hungarian Empire, Crown Prince Rudolf.

At the cadet school, Karl Maria Wiligut again falls ill with pneumonia, which is complicated by inflammation of the pleura. After graduating from college, the 17-year-old boy volunteered to serve in the 97th Infantry Regiment, which bore the name of King Milan T of Serbia. In December 1883, he was awarded the rank of corporal. This is followed by service in the 99th regiment, named after King George I. Here he quietly continues his military career. November 1, 1888 Karl Maria Wiligut was promoted to lieutenant, and four years later he was awarded the rank of senior lieutenant.

After being in military service for more than ten years, Wiligut receives his first award - a commemorative medal. His career cannot be called impetuous, but it cannot be said that Karl Maria Wiligut did not achieve some success. In the 90s of the 19th century, he completed several advanced training courses intended for Austrian officers. In the personal file of Karl Maria Wiligut, a description of his appearance has been preserved: his hair is blond; blue eyes; eyebrows - dark; Oval face; nose, mouth and chin are correct; height - 163 centimeters. In 1898, Wiligut was seconded for almost half a year to a military officer's school, which was located in Bratislava. After that, he was awarded the rank of captain second class.

Until that moment, the military career of Karl Maria Wiligut could be called the most ordinary and unremarkable. Between May 8, 1900 and December 14, 1902

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he was the commander of the 16th field company. However, strange events soon begin to occur in his life. On January 1, 1903, he was suspended from military service for a year. During all this time, he receives an allowance, which amounted to 1140 crowns. In addition, in Vienna for five months he receives the salary of an officer in the headquarters office. The oddities don't end there. On September 30, 1903, Wiligut was transferred to the Forwarding Department of the War Ministry of the Austro-Hungarian Empire. However, soon after this, Wiligut again

returns to military service. He was entrusted with the command of the 10th field company stationed in Prague. On November 1, 1903, Wiligut was awarded another rank - he becomes a captain of the 1st class. In Wiligut's personal file, it is noted that he has many abilities and talents - he draws, swims well, types freely on a typewriter, and can do writing. Apparently, when the "writing work" was reported, it was implied that in 1903 Karl Maria Wiligut published his book "Seyfried Runes" in Vienna. It was a kind of "saga" that was dedicated to Rabenstein ("crow rock"), located near Znaim. It is this book that clearly indicates that at that time Wiligut not only showed interest in natural beauties, but also paid increased attention to mythological subjects. An indicative moment in this story is the fact that the publisher Friedrich Schalk, with whom Carl Maria Wiligut began cooperation, had been publishing the works of the völkische esotericist Guido von List for several years. And so, with a certain degree of certainty, we can say that in 1903 Karl Maria Wiligut was already familiar with the works of von List, who tried to restore ancient rituals and interpret pagan traditions in a new way. In the personal file of Karl Maria Wiligut, among other things, it was said that he had "good connections in general

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Guido von List

stve". It is very difficult to say exactly what was behind this phrase. One can only assume that she belonged to the Schlaraffia society, in which Karl Maria Wiligut was listed. It was an organization, as they say now, of the para-Masonic type. Wiligut joined the Schlaraffia in 1889 in Görz. Here his career was more rapid than in the army. In ten years, Wiligut was able to achieve first the degree of initiation "knight", in 1909 he was promoted to the degree of initiation "chancellor". In Schlaraffia, Carl Maria Wiligut was better known by the ritual name of Lobezan. It was this name that he often used to sign his poems. The autograph of "Lobezan" itself is interesting, in which the first letter was written in such a way as to resemble the image of an owl – the same bird that was the symbol of "Schlaraffia".

At the moment, there is no evidence that "Schlaraffia" was in any way connected with the Pan-German and

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völkische movement. In fact, there is no mention that Wiligut at that time maintained contacts with the Austrian Pan-Germanists,

On May 22, 1906, forty-year-old Karl Maria Wiligut, who at that time was the captain of the 88th Infantry Regiment, married Malvina Loirs zu Treuenringen in Bolzano. Wiligut's fiancée was the daughter of Eduard Loirs, the Archduke's manager. According to the surviving documents, the marriage took place, despite the fact that Wiligut could not confirm the additional income required for the officer. After the first daughter, Gertrud Maria, was born to the Wiliguts on March 3, 1907, it was recorded in the acts that "the marriage was concluded with a pledge, and the daughter's father did not own property."

Since May 1, 1907, Wiligut has been serving in the 47th Infantry Regiment of Count Bek-Rtsikowski, who was stationed in Görz. This time could be called the happiest for the family.

Vilgutov. Many recalled that then peace and harmony reigned in their family. In 1908, Wilgut deserves several promotions in the service. This is confirmed by the characteristic, which was attached to his personal file. "A strong character, a lively disposition, capable of mastering new knowledge, performs well in studies. Fully owns the knowledge and skills necessary for the performance of official duties. Confidently commands a company and bata

And",

Wilgut's autograph is "Lobezan", the first letter in it resembles an owl

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lyon. Very diligent. Conscientious. Able to make independent decisions. He showed himself well in the shooting business. Excellent shooter. Able to apply existing knowledge in practice. His company is well trained in small arms. Designed for education and command. On the one hand, he is strict and demanding of his subordinates, but is ready at any moment to take care of them. Fair to his subordinates. Suitable for commanding independent units.

Wilgut's only shortcoming is that he does not speak Slovene, which is widely spoken in his part. To master the basics of the Slovenian language, he is given time until April 30, 1910.

It is precisely this time that the first mentions that Karl Maria Wilgut began to record "flashes" of his "ancestral memory", which showed the Austrian officer pictures of the distant past, date back to this time. It was at this time that Wilgut for the first time started talking about the legend of the "kind of Asa Uan" that had been passed down for one and a half thousand years from generation to generation. Somewhat later, Wilgut himself will declare that his grandfather (again, Karl Wilgut - 1794-1883) had a secret knowledge of runes. It was from him that the secret family tradition came, which was finally formalized by the father of Karl Maria Wilgut in 1890. This tradition consisted, in 1890, of learning by heart some formulaic sayings in which ancient knowledge was laid down. Important in this tradition was the intonation of the pronunciation of phrases, since it was the intonation that should have made it possible to comprehend the full depth of the secrets hidden in these phrases.

By and large, the history of the twentieth century knew only a few owners of "prehistoric knowledge" from Karl Maria Wilgut. One of them was Theodor Czepl, who was an adherent of the Order of the New Templars. The "Order of the New Templars" was an Ariosophical group that was created

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Founder of the "Order of the New Templars" Lanz von Liebenfels

at the turn of the century by Lanz von Liebenfels. Somewhat later, Theodor Czepl will become the head of the order. From him, the records will go to Rudolf Mund, who led the "Order of the New Templars" after the war and "until now." It was about the unpublished records of the "Brother GN" who was part of the "Order of the New Templars". These were rhymed phrases that neophytes of the order had to memorize. More than thirty sayings were made in the form of the so-called "halgarit". Their strange numbering may give the impression that these "halgarith" - sayings in runic style - originally were more than a thousand. However, in

in reality the situation looked different. According to Rudolf Mund, in 1908 Karl Maria Wiligut thanks to his cousin Vili Thaler in Vienna establishes close contacts with the national esoteric circles.

As a rule, meetings take place at Vili Thaler's apartment, who was a court actor, and his wife Maria.

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It was at these meetings that Wiligut met people who were members of the "Order of the New Templars". Somewhat later, Wiligut was introduced to Lanz von Liebenfels and Theodor Czepl.

Elsa Baltrush, who later became Wiligut's confidant, wrote to Rudolf Mund in a letter dated January 2, 1958: "I do not know whether the wife of the actor Willi Thaler, Baroness Thaler, still lives at Vienna, Westhanstrasse 25. Willi Thaler was cousin K.M. Wiligut. The Baroness knew Hitler when he was a Viennese bricklayer. She maintained occult connections with him. I don't know if this can be mentioned. But in any case, Karl Maria Wiligut was no occultist."

This letter is remarkable, if only because the article "Crystals of Will" was published in the national astrological calendar for 1929, the authorship belonged to a certain Maria Thaler. It was about the work of the wife of cousin Wiligut. This is evidenced at least by the fact that her address was indicated in the calendar: Vienna UP, Westhanstr., 27. It is possible that over the years Elsa Baltrush could forget her real address and mix up the house numbers a little. In any case, Maria Thaler had a great influence on Karl Maria Wiligut. This is evidenced by the fact that much later, Wiligut's student Emil Rüdiger published the article "Crystals of Will and Astrology". Then he chose to take the pseudonym Rüdiger Dürenberg. Emil Rüdiger often took pseudonyms, turning his surname into a given name. The theory of "will crystals" was adopted not only by Emil Ruediger, but also by the earlier mystic Rudolf John Gorsleben (1883-1930). Gorsleben outlined the main provisions of his views on this problem in the book "The Rise of Mankind" ("Apogee of Mankind") *.

1 In some cases, the title of the book is erroneously translated as "The Wedding of Mankind".

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Edda Society creator Rudolf John Gorsleben

Between 1908 and 1909, Karl Maria Wiligut was not only a member of the Thaler circle. Among other things, he was enrolled as a volunteer at the Vienna Technical University. In the personal file, there are references to which lecture courses the already middle-aged officer attended: mathematics, national economics, finance, mechanical technologies, commercial law, private law.

On October 7, 1909, Wiligut's second daughter, Carolina (Charlotte Maria), is born. Some of the studies claim that her name was somewhat different: Carolina Maria

Rugmeria. According to unverified information, Wiligut's wife was expecting twins; girl and boy. In this case, it is stated that the boy, the long-awaited heir to the family, died almost immediately after birth.

A year after receiving the rank of major, Wiligut received three very contradictory characteristics, which were given by three different unit commanders. Let's bring them all.

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1. Extremely diligent and independent battalion commander. If he lacks knowledge, he tries to find it on his own. However, the orders given to them are largely wordy and lacking in accuracy. Despite his ambitions, he is hardly able to be the commander of an independent military unit. It is recommended not to assign ranks higher than the rank of lieutenant colonel.
2. Very ambitious, good staff officer. However, due to his nature, he can hardly be used as a regimental commander. Therefore, it is not necessary to assign a rank higher than the rank lieutenant colonel.
3. You can only assign the rank of lieutenant colonel.

In May 1912 Karl Maria Wiligut was promoted to major. According to the tradition of the Austrian army, he was allocated an amount of 1200 crowns, which was intended for the purchase of a horse. This time following the family tradition, Karl Maria Wiligut acquires a thoroughbred Hanoverian stallion, whom she names Sleipnir. That was the name of the eight-legged horse Wotan.

After the successor to the throne of Austria-Hungary, Archduke Franz Ferdinand, was assassinated in Sarajevo, the world came close to a world war. From that moment on, events began to unfold with astonishing and frightening swiftness. Austria-Hungary first puts forward an ultimatum, and then declares war on Serbia. At this time, Karl Maria Wiligut is still serving in the 47th Infantry Regiment. According to Goodrick-Clarke, in October 1914 Wiligut was a staff officer in the 30th Infantry Regiment and it was in this capacity that he took part in the battles against the Russian army that were fought in the Carpathians. Most likely, Wiligut was not a staff officer after all. This is evidenced by the fact that between 1914 and 1915 he received eleven bullet wounds. May 1, 1915 with the rank of Lieutenant Colonel Karl Maria Wiligut was transferred back to the 47th Infantry Regiment. two

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months later, he finds himself on the Austrian-Italian border. It was at that moment that Italy declared war on Austria-Hungary.

In Graz, Wiligut is inspecting the 14th and 49th Infantry Regiments. Then, from July 1915 to the spring of 1916, he performs a variety of tasks on the "Italian front". The result of his constant exposure to the open air is another inflammation of the lungs. The disease begins to take on threatening forms, after which the command sends the lieutenant colonel to the rear, where he takes over the district military commissariat of Salzburg. Since 1916, he has been constantly involved in the work of the draft board. After recovering, Wiligut was again sent to the front, where he managed to distinguish himself more than once. This explains the fact that in August 1917 he was appointed commander of the regiment. None of the higher-ranking officers at that time objected to such an appointment. Of particular interest to us is the characterization given to Wiligut by Field Marshal Heinrich Goiginger.

"A very capable, promising staff officer who stands out for his broad outlook. He is good at martial arts. He showed himself excellently as commander of the regimental group "Louise-South". Tirelessly engaged in the technical equipment of its units, gave valuable suggestions for the implementation of patrolling the territories. It is an excellent companion, but can be demanding on business matters. Serious. It has a positive effect on the officer corps. However, sometimes he can detect an imbalance of character, which, most likely, is a consequence of the psychological shocks he has endured. However, this cannot in any way cast doubt on his merits. Destined to be a regimental commander. The command of the 20th corps according to the data

ratings."

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And here is another characteristic that was given to Wiligut

during the fighting on the "Italian front" in the period.

from May 12 to October 31, 1917. "I completely agree! He proved himself very well as a regiment commander during positional battles on the front in the Flims valley (Flims is a community in the Trins district of the canton of Grisons). Very proactive and active. Command of the 52nd Infantry Division.

At the same time, Wiligut receives gratitude from the command. In those conditions, this was the actual recognition of his merits as an officer. However, a year later, the military career of Karl Maria Wiligut ended. After the armistice of November 3, 1918, the Austro-Hungarian army was effectively disbanded. After the Emperor of Austria-Hungary relinquished all the powers of the ruler of the country, the national assembly proclaimed the creation of the German Republic of Austria. During these events, 52-year-old Colonel Karl Maria Wiligut left the military service. On January 1, 1919, he was demobilized, after which he moved to Salzburg. Some time later, he acquires house No. 6 in Mortsge (a small village in the suburbs).

Wiligut, like many front-line soldiers, considers himself a victim of a global conspiracy (such ideas began to occur to him during the war). He considers the loss in the war and the collapse of the Habsburg monarchy to be the result of the activities of Masons and Jews. Much later, Wiligut himself said that, together with other officers, he joined the so-called Freikorps (volunteer corps). In addition, Wiligut creates an anti-Semitic circle that published the Iron Broom newspaper.

In the SS personal file of Wiligut, there are indications that in 1920 he joined the ranks of the Oberland volunteer corps. After the dissolution of all freikorps in Ger

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mania, this corps was transformed into the Oberland union. As is known, many prominent National Socialists came out of the Oberland. Most of them took part in the struggle against the Munich Soviet Republic. In any case, Wiligut was not among the attack aircraft marching on November 9, 1923, who, during the so-called "beer putsch", tried to seize power in Bavaria. But it was precisely among the rebels that there were many "Oberlanders" commanded by Dr. Weber. ;

In 1920, representatives of the Ariosophical "Order of the New Templars", created by Lanz von Liebenfels, tried to establish closer contacts with Wiligut. It was entrusted

Theodore Czepl. He tried not to lose sight of Karl Maria Wiligut ever since 1908, when they met in the Thaler circle.

Theodore Czepl visited Wiligut three times in Mortzg. These were by no means short visits. Thus, for example, in the winter of 1920/21 alone, Chaplé spent more than seven weeks at the colonel's house, compiling a detailed report on each of Chapl's visits, which was then stored in the archives of the "Order of the New Templars". One of the reports went like this: "In the colonel I found a belligerent-looking man who appeared to be the bearer of the title of the secret German king. At the same time, he was presented with an ancient manuscript made on pigskin, on which the coat of arms of the dynasties of the county of Tyrol was printed. This manuscript contained all the coats of arms of the Tyrolean nobility. On the first page, he pointed to the coat of arms, which depicted a hand with a sword and three crowns on a blue field. The coat of arms was crowned with a knight's helmet. The coat of arms bore the inscription "German King". He also showed his family coat of arms and the old seal... This "secret German king" can never reveal himself on his own initiative. He could not be presented

people. Only if the people, in unison, by the strength of their hearts

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If a child desires to see him, then he will be able to come to fulfill his sacred mission. In his statements about secret royal power, Wiligut brought it out in a lapidary setting: "My crown is in the royal palace of Goslar, and my sword rests in a stone tomb near Steinamanger".

If we rely on these notes, then, unfortunately, it still remains unclear what relation the symbolism of the Wiligut family had to the coats of arms of Tyrol. In later publications, which were carried out by the "Edda Society", the seal of Wiligut is found with a completely

other symbols and signs.

In addition to these revelations, in his daily long conversations, Karl Maria Wiligut told Theodor Czepl about his visions of the ancient Germanic world, which appeared due to the "ancestral memory" that the colonel allegedly possessed. Wiligut told the envoy of the "Order of the New Templars" about the courts of Thema, about the military organization and state structure of the ancient Germans. Later Rudolf

Great seal of the Wiligut family

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Mund will draw attention to the fact that this information largely coincided with the versions that were set forth in 1911 by Guido von List in a book devoted to "Armanism of the Ario-Germans." However, there was a fundamental difference between Wiligut and Guido von List. Guido von List actually advocated the restoration of Germanic paganism. Wiligut, on the other hand, proclaimed that the Bible was originally written in Germany, and the Germans had their own "Krestos" in ancient times. Theodor Csepl hastened to inform the brothers of the "Order of the New Templars" that Wiligut was "fire and flame" for the idea of Ariosophy. The colonel, in turn, highly appreciated the Ostara magazine published by von Liebenfels, as it "preached the true Aryan ancient Christianity."

As you can see, the differences in the worldview of Guido von List and Karl Maria Wiligut were very significant. List developed the neo-pagan system of "Wotanism", while Wiligut adhered to the "Irminist creed". The colonel considered this faith to be Germanic

proto-Christianity, which largely coincided with the provisions of the Ariosophical ideology, whose adherents tried to find the truth in racially conditioned Christianity.

Rudolf Mund, in conversations with Theodor Czepl, who succeeded Liebenfels as Grand Master of the Order of the New Templars, heard more than once that there was complete mutual understanding between the founders of the order and Karl Maria Wiligut, that they knew the colonel almost all prominent Ariosophists.

Apart from constant contacts with the brothers of the "Order of the New Templars" and representatives of the right esoteric circles, the retired Colonel Wiligut is trying to realize himself in several entrepreneurial projects. However, he shows his commercial initiative at a time when Germany and Austria were in the grip of a difficult

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major financial crisis. The authorities could not contain

inflation, and therefore all Wiligut's undertakings ended in complete failure. In addition, Wiligut is drawn into other people's, not very successful commercial projects.

In May 1924, Karl Maria Wiligut acts as guarantor of a loan that was received by his comrade in the 47th Infantry Regiment, the former gendarmerie officer Hugo Hammer Haldersdorf. He and his wife planned to rent a sawmill in Steinach-Yerding. The bank issued two loans of 170 and 17 million Austrian crowns against the potential success of this venture. Hammer-Haldersdorf, as the borrower, and Wiligut, as the guarantor, assured the bank's management that the timber and lumber trade would make it possible to repay these loans very quickly. When the time comes for payments, they do not go to the bank accounts. At some point, Wiligut receives a written notification and he answers the bank. Apparently, Wiligut did not realize the seriousness of the situation, since he conducts correspondence with the bank using postcards, the text on which he typed,

In November, Wiligut informs bank officials that a former colleague of his is negotiating with Anglo-American syndicates to help the sawmill. But, despite all the assurances, with the exception of one case, payments on the loan are not made to the bank account. Taking into account lending rates and accrued interest on granted loans, their amount increases to 235 million kroons. It is at this moment that the bank's management learns that the Hammer-Haldersdorf couple are borrowers in many other banks. The existing agreement has been terminated. At the same time, Hammer-Haldersdorf owed the owner of the sawmill 50 million crowns and another 120 million

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crowns to lumber merchant Joseph Keller. It turned out that Hammer-Haldersdorf preferred to use the funds received not so much for the development of the enterprise as for personal needs. Literally at one moment, Wiligut owed the bank an amount of 80 million crowns. One gets the impression that in this situation, Karl Maria Wiligut could not say "no" to a former colleague. The same used the concept of "officer honor" for personal enrichment. In order to pay off the suddenly appeared "debt", Wiligut turns to many banks with a request to provide him with another loan. But everywhere he is refused - his credit history looks very doubtful. It was at this time that Wiligut learned about the prohibitive spending that Frau Hammer-Haldersdorf allowed herself. Wiligut is trying to correct the situation when he actually became a victim of scammers, but he has it

turns out very badly. His modest protests go unheeded. There is a threat that the house in Morzg may at any moment be confiscated to write off debts.

"Suddenly" for everyone, Malvina Wiligut and her sister apply to the court with a statement. They ask that Karl Maria Wiligut be recognized as legally incompetent. There is no doubt that the start of such a hasty trial in the district court of Salzburg was dictated by only one desire - to save the house, so that Wiligut's wife and his children would not end up on the street. This view was held by the creditors, who during the process openly stated that Wiligut's madness was a simulation, the purpose of which was to avoid debts. However, doctors were of a different opinion. On New Year's Eve, the Salzburg District Court declares Karl Maria Wiligut insane. Now it is very difficult to talk about whether Malvina Wiligut acted in "tandem" with her husband. Even if there was no collusion, she acted as she would

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any woman of that time. She used her husband's "oddities" to secure a livelihood. By and large, the "strange behavior" of Karl Maria Wiligut was noted by many people before. It is indicative that the case was brought to court precisely at the time when the Wiligut family could have lost their home and property. In this situation, Malvina not only betrayed her husband, but saved him and her daughters. Before Karl Maria Wiligut became a victim of financial fraud, she did not care at all about her husband's eccentric behavior. Around noon on November 29, 1924, as Wiligut himself later described, he was arrested by the police in a Salzburg cafe. From there he was taken to a local psychiatric clinic. During transportation, Karl Maria Wiligut behaves surprisingly calmly. However, already in the clinic itself, his behavior is described as "excited." He allegedly has a poor orientation in space and time, mistaking a psychiatric clinic for a bank in which he was a loan guarantor. Some time later, he sends a letter to a lawyer, in which he very consistently and logically reports that he was declared legally incompetent by mistake. However, the attending physician did not find signs of simulation, which follows from the notes made. He considered Karl Maria Wiligut to be a confused person, entangled in esoteric ideas, who suffered from megalomania.

Chapter 2

In the story of Wiligut's hospitalization, it is interesting that immediately after that, bundles of statements were sent from his old acquaintances, which reported on his "strange behavior". It comes to the fact that the period of "strange behavior" extends to the time of army service, although earlier the same officers characterized Wiligut extremely positively. Obviously, former colleagues tried to help the colonel, so that he, along with his family, was saved from poverty and ruin. As somewhat "other" evidence, one can, for example, consider the testimony of Mr. von Brandenstein, who was not warned about the necessary "tactics" and was not a colleague of the colonel. He stated literally the following: "Nothing in his behavior indicated illness. Indeed, every evening he visited the hotel, but in most cases only with commercial intentions. From time to time he drank one or two glasses of beer, sometimes a quarter or half a bottle of wine. Recently, he drank only fruit juice. In business matters, he behaved very correctly, he was restrained, which allowed everything to be resolved in the best possible way. Usually he was not excited, but on the contrary calm, although sometimes he could be quick-tempered when it came to financial matters.

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During his stay in the clinic for the mentally ill, Karl Maria Wiligut repeatedly reported that he was discredited, his reputation suffered, and therefore he had no choice but to commit suicide or emigrate from the country. Most likely, Karl Maria Wiligut was really afraid to look his acquaintances in the face in those days.

Subsequently, Wiligut repeatedly threatened to take his own life, urging doctors to take this intention very seriously. The same believe that he is "lost" in his speculative world. A year after the forced hospitalization, in November 1925, Karl Maria Wiligut sent a lengthy letter to the Austrian government in the clinic, informing them that a very important historical (more precisely, prehistoric) object was located in the vicinity of the clinic. He calls to oblige the management of the clinic to pay attention to the findings that were made in the vicinity of the clinic.

The details of Karl Maria Wiligut's stay in the clinic can be found in his medical history, which has survived to this day. Here are excerpts from this document that are of fundamental importance to us.

November 29, 1929.

Indications for hospitalization of Mr. Karl Wiligut, colonel of the Austrian troops.

He does not sleep, aimlessly spends time in a hotel. Engaged in meaningless affairs. At home, he threatened the family with murder. For the safety of the family, his forced hospitalization...

During transportation, the patient behaved calmly. There is no more precise information...

The wife testified: About a year he has already changed significantly. In some

degree excitable has been for a long time. After retiring, he opened his own agency, but in all cases he suffered

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failure. Nevertheless, he hatched grandiose plans for which billions were to be directed. However, he did not have anything in stock. Irritability increased after a series of failures, especially after the sawmill business (in Irdnung) went bust. Due to the large financial costs, he is constantly in a state of strong excitement. Since 1918, he constantly turned his anger on his family, and recently began to threaten him with murder. He threw various things at his wife: a hammer, a poker, glasses, etc. Over the past three years, he repeatedly tried to strangle her. He often spoke of suicide. During the last weeks the family left him. He talks about large sums all the time. He believes that he can make good money, but he does not succeed. Stays without sleep for a long time. Appetite is good. He spends half of the money received from his pension on himself.

Always poorly influenced (by his wife). If this is in accordance with his plans, then he may fall under the influence of other people.

Considers himself a great chess player. Is a writer. He communicates a lot with the "Wotanists", an alliance of intellectuals who deal with mysterious things. A friend saw Christ in him, but he himself considers himself descended from God

Wotan."

"Mental condition:

The patient is oriented in time and space. Can remember all the details of his hospitalization. On Saturday early in the morning he left home. In the first half of the day he was busy with business. He dined at a restaurant, after which he went to the Korzo cafe. There he was suddenly detained by the police and taken to an ambulance. He does not know the reasons for his hospitalization, but assumes that the reason for it was the statement of his wife, since she feared that the family would lose their home because of his commercial commitments.

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Amateur photo of Wiligut

DoktorReiter, who made a preliminary diagnosis, did not examine the patient. He did not speak to him for the next three months. No one has met with him in the last two weeks. I do not agree that he was engaged in meaningless deeds. He was in the Austrian financial office "Hochland", and is currently negotiating for large loans.

The said sawmill was to be rented at Irdnung. The lease was carried out together with his former colleague Hammer-Heidersdorf. Since the saw had a too weak motor, it could not complete the intended amount of work. For this reason, Hammer-Heidersdorf was unable to pay the loan on time. However, an extension was granted.

Relations with his wife have been strained for seven years. When his wife was pregnant (1917), she wanted to have an artificial interruption. The doctor forbade it, but a miscarriage occurred some time later. This angered him, and since then he has not had any sexual relations with his wife. He began to neglect the family, as he believed that the wife, who was supposed to give birth to children, humiliated him in front of acquaintances and strangers. In a state of excitement, he escorted his wife out of the office door, if she did not go, then he threw things at her, in some cases tried to choke her. In relation to other people, he is not irritable.

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However, his wife provoked his fits of anger, although she was well aware of the irritable attitude towards her from her husband. Regarding the use of alcoholic beverages, I agree that I could drink, but I never drank too much. As daily consumption, he indicated two glasses of beer and half a liter of fruit juice. He has been smoking a lot lately."

"Today the patient stated that he did not believe that the hospitalization was the initiative of his wife. He has suspicions that certain political or financial circles were the true initiators of this, which could incite his wife to this action, using her as a tool to achieve their own goals. After the collapse of the monarchy, he was a public orator in the anti-Marxist sense of the word. It is possible that the Marxists decided to deprive him of influence, or financial circles intervened, who decided to disrupt his credit. He cannot express any more definite suspicions.

Patient Zallman pointed out that the colonel really enjoyed drinking, sitting for a long time, and in a certain state expressed ideas that he was the king or would soon go to the king. Wiligut becomes very rude when his words are not taken for granted. This afternoon he took a walk with Wiligut. During the conversation, they started talking about America and Henry Ford. Wiligut stated that Henry Ford had already been notified of his involuntary hospitalization. When talking about the Ku Klux Klan, Wiligut said that the Ku Klux Klan had also been warned and would soon release him. Later, he expressed the idea that even the Federal President of Austria was ready to intervene in the matter. But upon returning to the building, Wiligut expressed quite prudent ideas. When the conversation turned to Henry Ford in the afternoon, Wiligut no longer remembered what he had said a few hours earlier.

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When Colonel Wiligut was informed that he was being transferred to another ward, which he would share with Count Kavriani, he declared that this was his relative, since he was a relative of all aristocrats. He was talking about Mr. Hammer H., as hospitalization could endanger his property. He has other ideas about honor, he is an officer, and therefore he must observe camaraderie and be responsible for others ...

Today the patient announced that as soon as he was free, he would finish his business and go to Turkey. The Turkish diplomatic mission had already offered him a position as a general in the Turkish army. He could also become a general in the Polish or Ukrainian armies. In the summer of 1918, General Wrangel had already offered him the position of division commander in his army.

About his origin, Wiligut says that his Aryan progenitors are Wotan, Vili and Ve. Gut' in his surname means 'goth' or "gote", as it is a secret science. He can talk about this only on the condition that science goes far in the study of heredity. He would not have provided such information even to Roland, one of Germany's leading experts. He has good reason to keep this knowledge secret so that he and his family will not face further persecution.

When asked where and when the previous persecution took place, he did not give any answer. He avoided him, explaining that he was not afraid for himself personally, but he had brothers and sisters, and he did not want to endanger the whole family. When he notices that the doctor is taking notes, he becomes incredulous and stops talking ... "

"November 11, 1924

He says that many have already asked him why he did not accept the nobility. He explains that he does not do this because he was once told

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grandfather - he should not take such steps, because the name Wiligut is quite enough, and this name is already essentially aristocratic. According to his name, he comes from the Edeling family. From them came the clans that owe their names to the Ases. He just belongs to one of these genera. With Wotan, he cannot do anything, since Wotan's descendants are a Bavarian family, namely Lantre. He possesses a coded book, which is given only to the most trustworthy people. From this book you can learn about relationships. It does not come from one of the deities, but from people who have shown exceptional qualities, and therefore they are called the third kind. These are the descendants of ÿ (Wotan, Vili, Ve). He also spoke about Odin, Thor, Loki. It has a double family coat of arms, large and small. The small coat of arms is on the seal that he received from his grandfather. The large coat of arms is depicted on the medallion, which was left at home. Recently, a former toy dealer showed him the attire of a Chinese emperor. He received this item from his son, who had been in Russian captivity for a long time. It was a reward for his service when he was in charge of a hospital for convalescent soldiers. He saw on this attire a small sign, which was very reminiscent of his family coat of arms. When he compared them, he found that the difference was that the symbol depicted on the robe had a quadrangular inside, while on his family coat of arms the inside was a semicircle. The creator of this legendary dynasty is Ve-Fu-Ming. F stands for fire, and U for Ur, which is the connection between these

strange things. Wotan is the symbolic progenitor, Vili is eternal, and Ve disappears to be reborn. We are told that one day renewal will come from the East,

after we are all done. He tried to make contact with representatives of the Latre family through Guido von List. However, he didn't succeed.

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He wrote about all these things to the marshal Höreler, but he could not give any explanation. With regard to the divinity of the Ases, he emphasized once again that he does not invent anything that comes from the divine race, and a historical event must occur in order for people to become godlike again. All this is, in his opinion, purely scientific in nature.

"November 22, 1924

Recalling yesterday's visit to his wife, V (iligit) said today that the difference between him and his wife is based on the fact that she did not understand the essence of his activities after the collapse (of the monarchy). If his wife were an aristocrat, she would understand how humiliating it was for him to go out to the people and address them. But it was his merit that there was no revolution, as it was in Russia. The idea of creating armed organizations (Heimwehrs) came from him. In 1919, he gave a long speech at the Congress of Peasants, which was held in Braunau. He addressed 20 thousand peasants. His transfer to Salzburg and appointment to the post of head of the hospital was the highest award of the emperor."

"November 30, 1924

The patient complains that letters in which he offered to put the house up for sale went unheeded. During the conversation, he also complained about his sister-in-law, Fräulein Loirs. He intervened in the autumn of this year, when she was fired in Bozeen and Vienna. She should have been grateful to him for the fact that he sent her to Tyrol to the city school. Instead of gratitude, she began to weave intrigues against him. She was one of the driving forces behind his hospitalization. He expects a fitting end to his glorious life."

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"January 16, 1925

After reciting one of his poems, Wiligit said: `Alliteration sounds right in my ears, this is a sign of pure origin. Only true Germans possess this. The patient then related that in 1902-1903 he was in Vienna, where he attended lectures on technology, history, ancient history and German studies as a special listener. He wanted to compare the knowledge he had gained with what he already had. He came to the conclusion that he had learned much less than he already knew and could have comprehended as a result of his research and family tradition. He speaks all the idioms of the ancient Germanic language, freely reads runes and hieroglyphs. He was able to understand the connection between Egyptian hieroglyphs, Persian and Babylonian cuneiform. For this reason, he comprehends the essence of many cultural phenomena. He came to the conclusion that the cultural ferment can only be Aryan."

"January 17, 1925

He said that he had something to do with India. His grandfather's sister was married to some judge who led an uprising in the 1940s. Now the descendants of this judge are honored even by maharajas. The British are aware of the existence of this kind of relationship. They tracked him down at the beginning of the war. When the Indians were on their way to London in 1922, they also came to visit him. The meeting took place in one of the hotels in Salzburg, as he did not want to draw attention to himself.

"January 19, 1925

When an inventory of household property for debt was mentioned, Wiligut said that he already felt that the house was mortgaged, since he was able to learn the talent of "telephone

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actions". He noticed that he could hear and feel when he was thousands of miles away.
miles."

"January 25, 1925

He mysteriously showed him a clipping from "The Week" for 1912, which tells about the visit of three Chinese princes. He pays special attention to the picture, where you can see the embroidery on the clothes of one of the princes. He claims that this is the same coat of arms that belongs to his family and which is located at his house, and which was once shown to Mr. Neumuller. He believes that this image is connected with his personality, notices a swastika on the embroidery, talks about the colors of the clothes, which match his generic colors.

"February 19, 1925

Today he is very upset, he says that his wife destroyed his family and poisoned his life. He has no choice but to emigrate from the country, or commit suicide. He will no longer be able to look anyone in the face, much less endure the compassionate questions of curious people. He intends to divorce his wife."

"March 20, 1925

Today he said that he found in Salzburg a lot of traces left from the Celtic era. Separate parts of the Hellbrunn castle's water channels form a seven-pointed star, which is proof of their Celtic origin. The stone theater is a religious building of the Celts. Then it had a roof, traces of which can still be seen where the beams lay. You can also find traces of a passage that should have led to the roof. The so-called 'lower cults' were performed in the far rooms, and the 'higher cults' were performed upstairs.

local geo

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graphic names are clearly from Celtic times, for example "on the stone", "under the stone"".

"May 10, 1925

The patient is very much engaged in "secret sciences": astrology, etc. Often, with a mysterious smile on his lips, he speaks of the secret knowledge that was bequeathed to his family. Today he claimed, among other things, that the papal throne in the past was a chair from the Mithraic cult. He talks about the radio, saying that he tried to contact his brother (a Siemens engineer) to set up a receiving and transmitting station in the hills of Mortzga.

"June 26, 1925

Remains in a calm state. In relation to doctors and attending medical personnel, he is very kind. Now he is completely immersed in his secret sciences. He believes in an ancient saying that he must read in church to find out the date of the end of the world.

"July 28, 1925

At one time, he found an inscription in the church, each line of which is read from any line in any direction.

ZATOK

AVERO

THEMET

OREVA

KOTAZ!

+ A well-known palindrome, a letter combination made up of Latin words and usually placed in a square in such a way that the words are read the same from right to left, left to right, top to bottom and bottom to top. The palindrome was often associated with the early Christians and was used as a talisman or spell: in particular, in Britain, its words were recorded on a paper tape, which was then wrapped around the neck to protect against illness. Phrase ZATOE

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With the help of this inscription plans to make many

lazy interpretations of the Zodiac and the Swastika. Moreover, he is constantly visited by insights, one miraculously replaces the other. He believes that with the help of this inscription it is possible to comprehend the whole world. Obviously, he believes that he has solved the riddle of a world scale. He lacks only astronomical numbers to complete the system. To get them, he wants to contact astronomers. Correspondence with observatories or similar establishments is not acceptable to him, as Jews may want to appropriate his intellectual property. In general, he is very much engaged in the vault of heaven. At night, for hours, he studies the moon and stars through binoculars. He plans to find antennas on the moon. He sees the lights, which he is ready to interpret as special signs that are given to him from above.

OREKA TEMET is also an example of boustrophedon, a writing method in literary monuments in which lines of writing are alternately read from left to right and right to left. If the expression is read twice in direct and reverse order, then the word THEMET will be repeated. Most often, the words of the palindrome are translated from Latin as follows: zafog - sower, tiller; agero - a fictitious name or a derivative of aggero (in turn from ai hero, "I am slowly moving forward"); \$epef - holds, holds; orega—works; gofaz - wheels or plow. In its final form, the phrase sounds something like this: "The sower of Arepo holds the wheels with difficulty" or "The sower of Arepo controls the plow (wheels)." German journalist K.V. Keram, widely known for his publications on great archaeological discoveries, offered his own translation of boustrophedon Zafog orega fepef; \$epe{ orega zafog, using the word iepeŷ twice: "The great sower helps the work; all the work of the great sower is in his hands" (Eng. Tŷe ŷgeaf Soyer Bo]45 ip 613 ŷara a] vogkz; ŷ! In the novel "Violist Danilov" by Vladimir Orlov, the phrase is translated "The plowman Arepo directs the work behind his plow".

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"September 29, 1925

According to medical attendants, the patient has recently been more agitated than usual. Moreover, his behavior is somewhat different. H

"October 1, 1925

Yesterday, during a walk in the vicinity of the clinic, Colonel Wiligut told the patient von L. that he intended to commit suicide. Von L. noted that the colonel had been very excited lately. For example, while playing cards, he behaves very rudely. His face became blue-red. Von L. believes that the colonel is worse than usual. Colonel Wiligut does not want to go for a walk even with permission. He objects to all invitations to leave the building. He explained that he would rather do nothing. After that, he remarked that the best way out would be suicide. The patient does not deny that he has made similar statements before. He agrees that there is a certain threat, since almost no one in his family died of natural causes. Grandfather stabbed himself at the age of 97 because life seemed too long to him. He was a man who knew more than other people and was very sorry that he had extended his life. He was an extraordinary person.

Wiligut has been feeling frustrated lately, which has already happened quite often. Perhaps this is due to his noticeable weight loss. However, with tears in his eyes, he swore an oath that he would not do anything to himself in the clinic. He said this quite consciously, and in the given circumstances he can be trusted. He hints that at present he suffers greatly from his exploratory instincts. This is the hallmark of the explorer, whose spirit he can no longer contain. He was in a similar state once upon a time, but then he was able to cope with this disorder. At one time he wanted to avoid

such

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aspirations, and therefore chose a completely different direction of activity. This is the true reason why he was engaged in various things at different times. But now he again notes in himself the urge to research activities. He knows that he can achieve a lot, but not because of his talents, but because "the laws of nature are reflected in his field". During the conversation, he suddenly sobbed and burst into tears. He announced that he was very sad that the people were suffering and he could not help them.

In the afternoon, he noted with amazement that from time to time he heard Morse code. He attributes this to the fact that the antenna communicates with the radio on the roof. After a short circuit, he was able to hear Morse code in his room. Since he was well acquainted with Morse code, he could read all the messages. Before thunderstorms, his ability to perceive Morse code is enhanced.

"October 5, 1925

Dendera!. "O0" is the "Douro rune" and must have a common root with ancient Egyptian cuneiform. "M#" in old scripts is also denoted as "P", so "#="O" and "O"="T". In Egyptian scripts, as well as in ancient Aryan runes, and also in the Hebrew script, E" was distinguished from "A" by means of vocal punctuation. "The greatest secret of Egypt was revealed to them - this word is of Aryan origin."

1 Dendera is a small town on the west bank of the Nile, opposite Qena. In ancient times, it was the capital of the sixth nome of Ancient Egypt and the center of the cult of the goddess Hathor. Her temple, first explored by Mariet, is perfectly preserved from the time of the last Ptolemies; completed by the Roman emperor Tiberius.

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"November 11, 1925

He confirms that his condition has improved during his stay in the clinic, his nerves have calmed down, and the peace has benefited him. It is understandable that he still sometimes suffers from severe depressions when he thinks that he has been destroyed by his relationship. He speaks excitedly when the state is mentioned. The state has committed a crime and continues to commit them. It is the state that is to blame for the fact that Mr. Hammer behaved in an unworthy manner, since it was the state that set an example for him, while the colonel himself remained true to his word.

All knowledge, including the knowledge of the rabbis, was based on Aryan origin. Historical connections can only be discovered some time after an event has taken place. I do not dare to develop this topic, so as not to provoke the beginning of a conversation on religious topics. He believes that if you analyze proper names, then everywhere you can find a mystical relationship. Therefore, he intends to study the Hebrew language in order to eventually prove that the Hebrew language as such does not exist.

"November 15, 1925

He discovered a place with a prehistoric past in a rubble pit near the clinic. He argues that thanks to this find, it can be proved that the Germanic culture was the very first, and all the rest are only derivatives of it. He finds there stones which seem to him to be figurines of the Germanic Christ and the like. He sees figures in every stone, as he examines it from all sides. To make these figures appear, he processes the stones using a special technology. This process is available only to him as a "dedicated".

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When this place was explored by an expert, he did not find anything of value there. After that, the patient again fell into an agitated state, declaring that this expert did not understand anything. In a mysterious voice, he explains that this result was beneficial to the clerical factions, who intend to hide his discovery. Now, in the rubble pit, he collects a heap of stones, to which he attaches extraordinary importance. His collection, located in the chamber, is constantly increasing. He washes the stones and polishes them in a special way. As he himself points out, more than a thousand stones have already been collected. He asks an acquaintance who visits him in the clinic to find a buyer for a collection of stones, which he estimates at 60,000. Now he intends to send his collection to Germany, because in clerical Austria they want to interfere with his work. Now he sees important pictures even in the stones he finds on the paths of the clinic. This art cannot be learned at universities, it is mastered only by "initiates" who keep tribal traditions. He describes round flints as amulets and amulets that were placed in the grave. The oblong stone is the phallus, another stone is a piece of the throne, another one is an eagle with a snake, which are symbols of the struggle between light and darkness, which is an allegory - the struggle between life and death. He showed me a stone in which

saw a prehistoric skull.

The extensive correspondence carried on by Karl Maria Wiligut during his stay in the psychiatric clinic shows that he did not intend to break off relations with esoteric and nationalist circles. It is possible that it was at this time that Wiligut made contacts with his "unloved student" Emil Rüdiger from Innsbruck. On the work of Emil Rüdiger published in those years, "One. One

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essential foundation" one could find the following note: "I congratulate my Armanist friend Rüdiger on the fact that he very clearly and correctly depicted the figure of Alphadur - Odin. I solemnly declare that all shown ancient rituals of armans are completely true. Zalaborga (Salzburg). March 21, 1926 Viligotos (Viligut)."

Chapter 3

At the beginning of 1927, Karl Maria Wiligut was recognized as partially capable, and after two years in the clinic, he was released. Almost immediately, as a bearer of "secret knowledge", representatives of the "Edda Society" contact him. It is Werner von Bulow and Emil Rüdiger who receive from Wiligut the so-called halgarites, runic sayings that are written down after the colonel during the indulgence of "hereditary memory" on him. At about the same time, Karl Maria Wiligut drew attention to the activities of Wilhelm Teudt, who created the "Association of Friends of German Prehistory" in Westphalia. This organization is mainly engaged in the study of the Externstein rock complex!, Wiligut invites Wilhelm Teudt to get acquainted with his collection of stones, in which the colonel saw unusual historical artifacts. A private researcher from Germany was asked to interpret them. At that moment, Wilhelm Teudt did not reply to Wiligut's lengthy letter.

* For more information about Wilhelm Teudt, the "Association of Friends of German Prehistory" and Externstein, see: Vasilchenko A.V. Stonehenge of the Third Reich. Veche, 2010.

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Externstein rocks

On February 15, 1929, Wiligut writes in a letter addressed to Frau Rohlfshofen-Meseberg: "Meanwhile, I know that Rüdiger and Hamens (Toidt's assistant Freek Hamkens? — A.V.) gathered at Toidt's and offered him to make a trip at my request. in order to study the "great mystery of Goslar"... I already know in advance that this trip will be a phenomenal success. Although he (Toidt) is still in doubt, as he demands my explanations, which I will be able to give during his forthcoming visit... And now something very important. As you can see from the newspaper notes, Professor Schmidtgen from Mainz made several discoveries. To this his feat I am thanks to his abilities of television influence. Actually, as well as prospectors in Wallerheim, whose names I forgot. They were looking for runic symbols. To help them in these searches, I had to use television influence.

Karl Maria Wiligut believed that he could lead people by putting into practice his exceptional abilities, which he called television influence (Egerpygkipe). The colonel claimed that it was in this way that he inspired

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Houston Stewart Chamberlain. But, according to Wiligut, this happened much earlier.

Based on the text of the letter, it can be assumed that Frau Rohlfshofen-Meseberg received some of the stones that were in the colonel's collection. It can be assumed that they were sent by mail. In any case, the letter to Frau Rohlfshofen-Meseberg stated: "Regarding what was sent to you. They need sorting. I am happy to place them at your disposal for the longest possible time. They should be lathered with liquid soap and left for about a quarter of an hour in this form. After that, you need to wash off the soap suds and lubricate with American Vaseline. After oiling, they can be tinted with a special compound ... which will make the images more distinct.

Wilhelm Teudt, who was mentioned in one of Wiligut's letters, published the book "German Shrines" in 1929, in which he described Externstein as a cult place of the ancient Germans. This book caused great discussion among historians and archaeologists. At that time, through the efforts of the famous German historian Gustav Kossina, studies of the early history of Germany turned into a kind of "national scientific branch". The title of Wilhelm Teudt's book unequivocally indicates how highly the search for ancient places of worship was valued by representatives of völkisch groups. However, unlike Kossina, who preferred to operate exclusively with scientific facts, Wilhelm Teudt relied in his work on conjectures and "non-traditional methods", which allowed many researchers to consider him not just an "amateur", but even a "charlatan". Often the conclusions drawn by Teudt seemed completely fantastic. It was at this time that Wiligut turned his attention to Wilhelm Teudt. In 1930, he sent another letter to Detmold, to which he attached one of his articles. "The Stones Speak" article written by Wiligut

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Gut, is dedicated to some rocks of Germany, which could contain the remains of images and runic inscriptions. In this article, Wiligut mentions a method he developed for preserving inscriptions on stones (the "oiling" mentioned in the letter quoted above). In this letter, the retired colonel identified himself as a private researcher of ancient German history, a full member of the German-Austrian Writers' Association and a member of the association of German researchers of the city of Hannover. At that time, Wiligut was inviting not only Wilhelm Teudt, but also Hermann Wirth, whose book *The Ascent of Mankind* caused fierce controversy in scientific circles. Wiligut intended to show them both his collection of artifact stones. Hans-Jürgen Lange suggested in his book that Wilhelm Teudt did not reply to Wiligut's letter. As confirmation of this version, he cited information that the colonel's letter was kept in the Teudt archive in a folder for unsorted papers and did not have any marks on it. However, in this case, it remains completely incomprehensible how in 1930 Carl Maria Wili Gut ended up in Detmold, where he attended the annual general meeting of the Association of Friends of German Prehistory, where he personally met Wilhelm Teudt. To all appearances, Teudt nevertheless answered the colonel's letter and invited him to the mentioned event in Detmold. On December 16, 1931, another hearing was held in Salzburg in the case of Wiligut, who was again recognized as "with limited capacity". At that time, he expects Wilhelm Teudt and Hermann Wirth to visit him. However, other visitors arrive instead. In the autumn of 1932, Fräulein Frieda Dorenberg stopped for a few days in the house of Wiligut, who at that time lived at Bergenheimerstrasse 7, in Salzburg. This woman

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No. and

was interested not only in "secret knowledge", but was considered one of the founders of the National Socialist Party. She was the owner of a very honorable party card number 6. She not only wanted to get acquainted with the "secret German king", but also to get some advice from Wiligut. Then Werner von Bülow appears in Wiligut's house, who, after the death of Gorsleben, became the editor of the *Hagal* magazine and the de facto leader of the Edda Society, in which many brothers of the Order of the New Templars were listed. From the notes made by Fräulein Dorenberg on September 17, 1932, it follows that representatives of the Edda Society constantly maintained contact with Wiligut as "the bearer of the secret

knowledge".

The address indicated above, where Karl Maria Wiligut lived in Salzburg, clearly indicates that his family was nevertheless forced to move from the mansion, which

located in Mortzg. Some time later, Karl Maria Wiligut did what he had long threatened to do - he left Austria and moved to Bavaria. Here, under the ritual name of Jarl Vidar, he joins the right esoteric group, which was called the "Free Sons of the North and Baltic Seas." Later, Wiligut began to use the name Jarl Vidar as a pseudonym with which he signed his articles and materials published on the pages of the Hagal magazine. If we talk about the reasons why Wiligut left Austria, then most likely it was a quarrel with his wife, who did not experience any enthusiasm about the delightful visitors, who constantly came to visit the colonel. Considering the straitened financial situation of the Wiligut family, the regular guests, who sometimes lived for weeks at the Wiligut house, were quite expensive.

Details of Wiligut's move from Austria to Germany can be found in the books of Rudolf Mund. He reported that

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A page from the Hagal magazine (No. 7, 1935 200) with material by Jarl Vidar, which is dedicated to the interpretation of an inscription in one of the German churches

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The colonel, who until that moment had not been recognized as fully capable (his wife was considered his official guardian), was secretly taken to Bavaria by the artist Friedrich Schiller and his wife Emma Schiller-Dellbÿrk. This "operation" was associated with significant financial costs. It can be assumed that this money was provided by the "Order of the New Templars", in whose ranks Friedrich Schiller was a member. Later, the couple fully found themselves in the National Socialist movement, becoming the imperial commissioners for the education of rural youth.

Speaking about the purposes for which Wiligut was taken to Germany, Rudolf Mund wrote in one of his books: "On the one hand, in order to escape from the control of the Jesuits, who imprisoned him in a clinic, on the other hand, so that he hereditary memory was useful for the formation of a new Germany ... The fact that it was abused by the ideological administration (NSDAP? SS? - A.

V.] is a topic for a separate discussion. In any case, the Wewelsburg castle was the result of this trip.”

Based on this phrase, one might get the impression that Wiligut immediately found himself in the National Socialist movement. However, for almost a year the colonel had to take refuge with members of the Edda Society. The fact is that Karl Maria Wiligut joined the SS only in November 1933. Not much is known about Wiligut's stay in Germany from 1932 to 1933. Nevertheless, bit by bit, we still managed to restore the events of that time. For several months, Karl Maria Wiligut lived with Frau Schäfer-Gerdau from Mühlhausen (Thuringia). In her house, which was located at Goethe proezd, house 71. It was there that Wiligut created a kind of his headquarters, living under the name of Jarl Vidar. It was in this house that he met with representatives of the Free Sons of the Northern and Bal

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Crypt of Wewelsburg Castle

thian seas. Wiligut himself preferred to call his new dwelling "the nursery of Jarl Vidar."

One of the representatives of the right esoteric organizations recalled that time: "I only knew that Jarl Vidar was an 'old Goth' who knew by heart about 200 quatrains dating back to the 'Aries era'. got acquainted with all such "initiates"... Wiligut devoted his whole life to "learning and comprehension". He had a permanent apartment until he created his "nursery". Here he gathered a new circle of people who were selfless and not obsessed with their "I". Then it was hardly possible to ask a question to which he would not have found an answer. He approached any field of knowledge judiciously, and was by no means guided by fantastic ideas. Although his hypotheses were by no means universally accepted... The fact that some of certain historical or Irminist prophecies seemed meaningless now finds its explanation, when today's European science has stepped far forward. Until 1939, his ideas were listened to not only in all European states, but even on different continents.

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There are indications that in his "nursery" Wiligut engaged in an active study of the mythology of different parts of the world. On his behalf, the originals of various texts were copied in various countries. For example, in Copenhagen, copies of Scandinavian manuscripts were made by photocopying. In total, about 1.5 thousand Reichsmarks were spent on this action alone. Most of the funds for these purposes were said to have come from the "nursery of Jarl Vidar". However, it is currently not possible to establish exactly who acted as a donor of these funds to Wiligut himself.

Much later, Frau Schäfer-Gerdau, while already on the territory of the GDR, wrote her memoirs. In them, she tried to distance herself from the figure of von Liebenfels, who was perceived ambiguously even in right-wing esoteric circles. Many believed that the Ostara magazine was filled with hatred and contempt. In any case, Rudolf Mund believed that Schäfer-Gerdau's post-war memoirs were written by her only to "protect herself from the Communists." In any case, it is these memoirs that are hardly the only source that allows us to judge the activities of the "nursery of Jarl Vidar". They describe the exceptionally high intellectual level of Wiligut, who "knew several European languages".

The information that turned out to be presented on the pages of Frau Schaefer-Gerdau's memoirs is valuable not only because this woman knew Karl Maria Wiligut well, but also because she was one of the prominent figures of the Edda Society. So, for example, she allowed herself to criticize the work of Emil Rüdiger "Cosmotechnical Ideas for Control and Manipulation". This criticism was set forth in the journal Lightball, which was published by Frau Schäfer-Gerdau in her Thuringian residence Kugelleichsmühle (the title can be translated into Russian as "The Ball Mill of Light").

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Schaefer-Gerdau herself wrote the following about Wiligut: "I never really learned anything about him, but in subsequent years I had to deal with many Austrian officers who knew him well from Austria, Hungary, the Balkans and Italy. All of them characterized the colonel as a "remarkable person and connoisseur of human souls", who, among other things, was a good geologist. His passion was collecting stones, which he looked for in loess deposits. For this reason, during his stay in the "Ball Mill of Light", he was known to everyone primarily as a "Bavaria" and a "true Austrian eccentric ``".

Some information about the life of Karl Maria Wiligut in the period 1932-1933 has been preserved in the Vienna Military Archives. It is known that since the spring of 1933, Wiligut lived in Munich, where he was registered as an engineer of the Fichtel and Sachs company. According to Rudolf Mund's version, this was nothing more than a disguise, which was supposed to allow the colonel to hide from "the old enemies of his family."

For the first time, the public learned about Wiligut's family tradition, as well as the secrets of the colonel's family, from the Hag-All-All-Khag newsletter, which was published by the Edda Society. In the issue, which was published for February-March 1933, a large article was published on the pages of the magazine, devoted to the family seal of the Wiligut family. In addition to the actual interpretation of the central symbol, the article paid much attention to the inscription "Uligotos – Weiskunig", which was interpreted as "Wiligut – Weiskunig", that is, "Wiligut is the owner of higher knowledge". Among other things, it was noted that the seal of the Wiligut clan in many respects resembled the symbols of the Chinese dynasty "Manshau" (Manchukuo?), which, according to Wiligut and his supporters, like the colonel's family, belonged to the "Ve clan". Here is the main part of this journal material,

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ANAREI VASI'CHENKO Jena description without OUN cig.

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A page from the Hagal magazine, where material was published on the analysis of the great seal of the Wiligut family

"Ancient family seal of the Wiligut family.

Circular inscription on the reverse side of the seal.

Upper part of the inscription: Uiligotos, an ancient form of the Wiligut name.

Lower: Weiskunig, that is, the owner of higher knowledge.

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The form of the inscription is Gothic, unusually ancient, associated with the Greek alphabet. The letter O (also used to represent M) is shaped like the Greek symbol for omega.

The rune "kun" (read as S.) has the form of the Latin character "upsilon".

The left-facing sign is the ending - 8.

G corresponds to the Greek symbol "lambda". The letter B is inscribed in a similar way.

The open triangle, the Draug (revolving eye), is a symbol that has been heavily used in Christian iconography as a sign of God. In this capacity, it is also used in print. The open top of the triangle means to be "open for the descent of the Holy Spirit from above", that is, the beginning of everything in the Universe. This triangle is inscribed with a cross formed by vertical and horizontal lines. The horizontal line (the axis of concepts) indicates matter, the vertical line (the axis of desires) indicates the impulses of God-Spirit, which, descending from above, at the point of intersection gives rise to the All-Spirit.

This creation takes place directly in the triangle, that is, in spiritual matter. It is turned downward (the inverted beam of the triangle) into the solar disk, which is framed by a crescent moon (the cradle of Mani), in order to manifest it there as the center of the manifested world. As it was written earlier in the magazines ("Ostara"), the Sun and the Moon served the ancient Egyptians as signs of the aeonic letter combinations RA-TO, which were signs of the creation of the space-time continuum and its orderliness TORA (in Hebrew Law).

The two zig runes, located to the right and left under the triangle, are its holders—two obvious forms.

mami.

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The inner world of the Son (the Sun) on the right is a field of fantasies.

The outer world of the Father (Fatar, the hidden Creator) on the left is the field of nature.

Together with the triangle, these two runes are the eternal symbol of the Trinity. Two small crosses located on the right and left are of great importance. These adjacent symbols are in the form of the so-called Jerusalem crosses (sacred Salem, the place of salvation and the sacred place of the world). They mean that the field of fantasy has two poles. Our consciousness is directed both to the inner and to the outer world, while the outer world is in the field of nature.
is one.

Two swastikas are rotating in two directions. The right one is in the left, that is, it is turned outward, and the left one is in the right, that is, it is turned inward. Korschelt was already aware of these differences, which was confirmed by subsequent research by Hermann Kassel. In his apparatus, he distinguished between "obstructing radiations" (with right rotation) and "growing radiations" (with left rotation). Experimental confirmation of these heraldic symbols!

From the interaction of these two forces, creation and destruction, concentration and radiation are born. Matter is concentrated in cosmic bodies, which in turn eject it in the form of light. The sidereal pendulum shows that everything spiritual radiates, albeit in a very individual way. Thus, the Father creates space for Creation, although Creation itself is a process spiritualized by the third Logos, dematerialized by the Holy Spirit. As shown in the seal, these two principles of Two

1 Otto Korschelt is a Leipzig professor who at the end of the 19th century discovered the "effect of cavity structures" and created an ether-emitting apparatus for its use in medical, agricultural and technical purposes.

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GIMMAER'S PRIOR MAG Maljvojš 111160+ r A5A WAT. Eotom irmem "2 rnek" 5:0ml
5:0 MAE 2590

The use of the "Irmiist cross" in the great seal of the Wiligut family and the coat of arms of the Manshau dynasty

rhenum complement each other. UR-SUN (active-passive) and SUN-UR (passive-active). They are the expression of a growing rhythmic eternity (cycle) in its deep

comprehension.

Semi-UR, which on both sides rises above the two "generating" (indicating) runes "laf", together with the transverse line forms an open symbol H (Hagal - material and spiritual instinctive life).

Four points in the free space around both swastikas indicate a double quadrature, which in total gives the number eight, the "highest secret eight", a symbol of eternal karmic justice or the law of cause and effect.

It should be noted that the seal is almost identical to the seal of the Manshau dynasty, which is also the bearer of the Armanic tradition as a Ve clan.

Decoration of four runes on the yoke of the seal:

The general meaning of the inscription: "Take the ring, for the fulfillment of the Divine Will", "Four runes speak, four crosses indicate", together they again form the "highest secret eight". Having such knowledge should be "hidden".

Four Seal Runes:

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The rune "is" means I, the Deity (goth)-I. In this case, the word GOT is formed by the runes "Gibor", "Otil", "Tyr".

"Gibor" is a rune of sunlight and ice, along with Sun-Self, All-Light, which comes from the hand of the Great Giver (whom Wirth calls Dagda - "The Generous Hand", the deity of the people of Tauta).

"Otille" is the eternal discovery of the spiritual-material Existence.

"Tyr" is the victory of Light over matter during the creation of Light (eternal cycle).

Therefore means GOT; "'Sanctified All-light of spiritual and material Being in the eternal cycle of Creation in the Universe"'.

This issue of the magazine can be considered the last, since after the death of its publisher Rudolf John Gorsleben (March 20, 1930) "Hag-All-All-Hag" began to experience enormous financial difficulties. In the future, the magazine began to appear under a slightly modified name.

Meanwhile, events were taking place in Germany that changed the entire political life of the country. On January 30, 1933, Adolf Hitler was appointed Chancellor of Germany. In February 1933, after a fire in the Reichstag, he was granted exclusive powers, the Weimar constitution actually ceased to operate. On March 23, 1933, Hitler announced that he intended to conclude a concordat with the Vatican. At the same time, discussions began on the future of the Lutheran church. As a result, it was decided that a "German Imperial Church" would be created, which would be based on the "Führer principle", that is, its church leader would be an "imperial bishop". At that time, representatives of the Vatican decided not to change anything in the management of parishes in Germany. They were quite satisfied with the guarantees that were provided to Hitler

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rum, and therefore they cared first of all about the preservation of their church property. The mutual recognition of the Vatican and National Socialism was hailed by Hitler as a "remarkable success".

Meanwhile, representatives of both denominations (Catholics and Lutherans), who adhered to the Völkisch ideology, began negotiations on the creation of a new religious entity. So, in the summer of 1933 in Eisenach, the "Workers' Association for the Creation of the German Religion" (Resizsŷŷe ŷ1atsreprezremesipe) began its activities. The impetus for the formation of a new religious organization was the fear that all church leaders would be unified within the framework of the "German Imperial Church". On July 29-30, 1933, a kind of constituent assembly of a new religious association took place. It was attended by 153 people, seven of whom were representatives of the Edda Society. Among them, we might notice Karl Maria Wiligut, Käthe Schäfer-Gerdau and Elsa Baltrush, who will take care of Wiligut at the end of his life. Among the participants in this event, we could also find Professor Hermann Wirth, whom Karl Maria Wiligut tried to get to know three years earlier.

On the very first day of the event, one of the initiators of the creation of the German Confession, Jakob Wilhelm Hauer, put forward a formula: no one in the new community recognizes himself as a Christian. This phrase already indicates that many National Socialists intended to disassociate themselves from Christianity. By and large, it was the "German Religion" that became a kind of field for experiments to create their own religiosity in the SS. This applied not only to the developments of Wiligut, which were made on the "order" of Heinrich Himmler, but also to many symbols, rituals and myths.

Karl Maria Wiligut met Heinrich Himmler in 1933 through the mediation of Richard Anders,

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who was at one time a member of the Order of the New Templars. It happened at a meeting of the so-called Nordic Society. The Reichsfuehrer SS was so "fascinated" by the elderly colonel that he immediately invited him to join the ranks of the guard detachments.

Shortly before this fateful acquaintance, Karl Maria Wiligut met in Hannover with Bert Rogge. The exact date of this meeting is unknown. Rogge himself named the period between 1932 and 1934. Most likely, they met in the summer of 1933, before or immediately after the creation of the "movement oriented towards German religiosity." However, it can be unequivocally stated that by that time Wiligut was not an SS employee, and therefore, the meeting took place before November 1933. During the conversation, Bert Rogge and Carl Maria Wiligut are walking around Diester, a locality well known to the Hanoverians. The reason for the meeting was the discussion of Guido von List's book German Mythological Landscapes. Bert Rogge was an admirer of Guido von List's ideas. It was he who, after the war, would be asked to lead the Guido von List Society. However, Bert Rogge will not accept this proposal and Adolf Schleipfer will become the head of the Ariosophical organization. But back to the walks of Rogge and Wiligut. They were described as follows: "I took Wiligut through Diester with his legendary "devil's chamber" and "old baptismal font." There he pointed out to me several rocks, seeing human faces and profiles in them. This was a discovery for me. A year later, I led him through the 'devil's staircase', which was located between Thale (Harz) and Quedlinburg. Here, for five kilometers, I again saw rocks resembling a human form.

In November 1933, Karl Maria Wiligut was admitted to the SS, where he was listed under the ritual name Weistor. Six months later he was promoted to the rank of SS Standartenführer,

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Wiligut walking along Diester

which should have corresponded to his previous rank — colonel. Wiligut's membership in the German "paramilitary" organization could not be concealed for a long time. Rumors that Wiligut was in the ranks of the SS quickly reached Austria. As a result, the Austrian Ministry of War sends a request to Germany, in which it asks Wiligut about his situation. The fact is that, as a retired colonel, he was entitled to a certain pension. In response, Wiligut reports that "with joy, like every true German, in his free time he is ready to help the SS in scientific and historical research." border." In 1935, a trial in absentia was even initiated against him, at which representatives of the prosecutor's office petitioned for Wiligut to be put on the wanted list as a fugitive. All these moments made Wiligut-Weisthor feel stalked.

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we M. After the Anschluss of Austria took place, which was merged into the Reich under the name "Eastern Mark", Wiligut demanded that a response process be started in order to compensate him for moral harm. However, this requirement was not satisfied - the Wehrmacht command considered that such claims were unfounded.

The more than trusting relationship that developed at that time between Heinrich Himmler and Karl Maria Wiligut is evidenced by the fact that in May 1934 Wiligut Weisthor sent a congratulatory postcard to the Reichsführer SS. It was sent from Munich, where at that moment Wiligut lived at Bogenhausen, Mauerstrasse 10. The text of the postcard was very remarkable: "My Reichsführer! At the behest of my heart and a sign of good memory of the difficult tasks set before you in life, I would like to convey to you a gift and congratulations on the feast of the Trinity. Please kindly accept them. I sent the same gift and congratulations to Mr. Minister Darre. With Irminist devotion

Yours Karl Maria Wiligut. A poem written in the form of a saga acted as a "gift". This grandiloquent work was called "Harumar". The plot of the poem was very simple: a girl named Harumar extracts a priceless sword from the grave of her murdered father, which she plans to pass on to her unborn son in the future, so that he can avenge the death of his grandfather.

It should be noted that in the same 1934, Wiligut continued to develop his cosmogony. In one of the issues of the Hagal magazine, he publishes the article "The Spiral of Creation, the Universal Egg!"!. "The First Law: above as below,

\ The universal mythopoetic symbol of the mention of the Universal Egg from which the world is born (option: the supreme deity or the progenitor god) is found in the myths and traditions of many peoples. In most myths, an egg, often golden (symbol

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below as above! Therefore: the middle is a neutral power (generating) field!

Spirals are clearly opposite in their direction and are collected at the ends - something whole from the opposite duality, separation. From both, thrice twisted spirals, connected through the generative level (middle field), a two-sided egg-shaped form, the concept of the Universal Egg, is obtained. Both spirals connected through an axis form the rune "is" or the number "ans" (one), the shell of the egg forms a whole from two parts of the spiral, namely from "tsvo" (two) in "ane" "While the spiral (cochlea) curls, it is unstable in its duality. It will become stable as soon as the two spirals, connected by the midpoints of their surfaces, form the Universal egg - the end of the transformation into "ans". In nature, this can be observed in example of the "wedding of snails". But since the union of "tsvo" into "ans" happens periodically only for mating, we can make a logical conclusion that here in its divided form the concept of the Universal Egg is embedded. The two parts at the moment of birth are combined into a harmonious a single whole (ans). Thus, life is preserved. As in the example of the snail, whose remains can be found in abundance in all the oldest limestone rocks of the Earth, a similar case can be observed in the Universe (Cosmos) on the example of spiral nebulae. Therefore, the Principle of Creation : Force governs spirit in matter! The result of Creation: the eternity of birth, eternal life, this eternal cycle of constant transformation of life, which is the cause. The cause causes the effect, which in turn creates the cause again, and so on. From this follows the law of conservation of force, which

Sun), floats in the waters of the oceans; in some legends, the mother bird also appears (as, for example, in Egyptian mythology),

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Ek beaver riale, yes "00e epei!" Oop Za Sh jyat.

It-Bejeb: "Fbep ie Shtpisp, Shliep ie FBep!"

Raŕet 111+ŕe peŕŕkhaŕŕ Khai- (210 Zeiditoŕ)-ŕŕŕŕ0!

21st Åŕŕhaŕep pb ip dep Shipbipodep ŕbeŕlŕat "epŕdedepdeŕŕŕŕ" ipo Bŕep - ap dep ŕŕpoŕepŕep ushattapdeŕde — feppo@ ŕŕŕŕ "tvŕ" ŕŕŕ ŕŕŕŕŕŕEPDE[ŕŕŕŕŕŕ "EsheshcheN, Zshieŕra" .. .“

Yaiz jël Beem, jÿ tea doshilbepen Srÿgaÿel, ostBilbel bitf Me "Zeidipasebete (bet NU 10)" plo {opa@ Mo „BebeteNNae“ 5Srÿveÿ-Hott, run VedelT „Sheyepei“. (Sigge Fe Shi\$II her ip Fo1- Babet KarePe ipo Vlatb Sh Obete, Kitfe.)

Vee Šrivep öitfe Yae oetBipfep, 010ÿei bÿg "15" Itzpe oba Me Zabÿ "aps", hoybtepo bet "@1- ShmattG" ie "Her" bot zshe! Srita! - ZatNep 51004, a1] o ais "Esho" mind "an \$".

Soapde Me Srÿsaÿe (S&pefe) "Bamyo", {6 [eGBe {p run of Esheshey Taby. 51e ut) "Nav", both of you! zsheÿ Srikhael bit "eteipidipd" bet NY, AO Royelfila "bet Shepbiya zi aps", 545 "e iep-* u 5"

Up bet Pavit Kapp tap bei epÿpet „Sepefepvoofzgn* Meÿep Yuog- sapd selai beoÿafÿep. Fa Meÿe, "Oteÿlÿdipod rop sÿ jÿ jÿ jÿ" jÿ- 504 pit reg zi VedaNiposeNep eggoÿdi, Vopi tap |1006 Be sheÿÿVtiÿnd bataiÿ esÿebep, bar jÿp jÿÿÿET {&ÿrÿshpdÿ jÿsbtibep Roth: dapde beg VedtÿT det "esÿdep Zecashpd" dit bio ZsheNeNipa 0ÿÿ "SheGÿep- E1e5* Shedi, ipo jÿ pit GashéTse jÿ Zeidipdÿtoteÿe bat topa zi "Apu, S pÿeN" regeÿtÿ, jÿtÿyo bet "bebeÿÿtÿeb" jÿt "Fap-zep" esbaTsep 51ÿ164.

A page from the Hagal magazine with material by Jarl Vidar "The Spiral of Creation, the Universal Egg!"

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drives the periodic state of matter. This state is called eternal life. Other consequences: both spirals of the Universal Egg have two fields. When rotated, these fields will create an axis. These fields: Top - Bottom, Bottom - Top are equal to the World Axis. Both spirals of the Universal egg are in balance or in relative rest.

The question arises: what is the reason for the rotation of celestial bodies? Only the goal of both spirals is known — the Eternal Creation. And God the Spirit?

conclusions

1. Death is only half of the whole. Question: where is the second part of the spiral?
2. The poles of the spiral are the two ends (Top-Bottom, Bottom-Top) of the axis. Which one is the beginning, which is the end?
3. The compass needle, the axis of the Earth are evidence that the Earth is a "closed system". But why does the earth rotate to the east as the sun rises? Eternal universal questions to which there is no answer!
4. I noticed the manifestation of eternal life in humanity. The man gives, that is, the top, the woman receives, that is, the bottom. And further connection of both into a single whole, in "is" or "ans". The Earth is also an example of the operation of the laws of the Universal Egg. The earth or man is created due to the union of both spirals, the union by force into a single whole. The neutral zone of creation — the Equator — is a neutral magnetic zone with respect to two fields: Spirit (God) and Power (electric current), which, for example, are marked + and - on a compass. The Neutral Zone is the 'real level of Creation' where our Earth in its present state has become a product.
5. Are we, "highly intellectual humanity" responsible before the "God of the Universe"? Yes! Our mother Irda suffers when we interfere with her Creation. We are Nordids, which means we are charged from above, we are like the seed of the Godhead

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", we lawn Irda according to God's will. From here came "fem", b

right ... x 6. Two spirals, as shown in the figure, curl

GAÿ " In a strive for the unity of the ans. Two electric currents (God-power),

which in a neutral field pass into each other and create: destiny, transformation, new life, spirit-god with the help of the Force of Eternal Life. This process is God.

7. Three turns from above, three from below and the middle - the number seven. The number of creation! The neutral level is the friction. Such is the depth and height of the "digits of the spiral.

8. The double helix that forms the egg of Creation. Bes- "The Highest Secret Eight

level Two

final eight, perpetual motion. measure", which contains the knowledge of the Universal God.

9. Below is the completion of the whole, the completion of creation in the integrity of the Universal Egg of Creation. sir is the transformation of the Spirit-Force-Matter in the Universe in accordance with the principles of trinity, the form of the possible and the trinity. Down will be up again and vice versa. Transformations in a constant cycle, whose name is God...

10. Nothing out of which, by the will of God, the Universe tirelessly and endlessly transforms, transforms, renews itself. From the immortal Universal egg emerges an endless spiral of time, space and measures. Kanai ry in its Spirit-Force-Matter is ONLY ethereal

part of this universe.

[Chapter 4. The concept of the history of mankind from Wiligut

It was officially believed that Weisthor was involved in the development of the "blood and soil" worldview, taken in the SS for ideological armament. But, judging by the nickname ("wizard at the court of the Reichsfuehrer SS"), some still guessed what influence Wiligut had on Heinrich Himmler. At that time, there were numerous rumors that occult literature was being destroyed in the cellars of the Gestapo. A fact that does not correspond to reality. The Nazis did burn literature, but they did it in public. Each historical epoch has its amusements. Also, one should not reject the fact that many owners of rich occult libraries almost immediately after Hitler came to power ended up in concentration camps. But the leadership of the SS had no intention of destroying books on mysticism, astrology and alchemy. They were carefully selected and stored. It was rumored that during the Second World War, this rare book depository was transported by several trucks to the Protectorate of Bohemia and Moravia, where it was unloaded at Karlstejn Castle in Prague.

So, Wiligut was officially engaged in the development of the "blood and soil" ideology. If this were in line with

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of reality, it could become one of the most high-profile discoveries regarding the history of the Third Reich. Why? The fact is that by Aryans and superhumans, Wiligut meant something completely different than what was prescribed by the racial laws of Nazi Germany. Weistor saw in the Aryans those spiritual entities that came to Earth millennia ago from the Moon. Then they could consciously, at their own request, return to their distant homeland. The Aryans, about whom the National Socialist ideology spoke, were for him, at best, "candidates" for this high title. They could become true Aryans only after their long-lost abilities could return.

It is known that Wiligut began to develop this concept very early. A letter sent on February 4, 1924 by Colonel Wiligut to one of the members of the "Order of the New Templars" has been preserved. It said: "Beloved and highly valued comrade-in-arms! On the second day of this month I received your very valuable letter. A dream came to me that now (like an apostate in our old family traditions), because of the great need experienced by my people, whose ancient existence was revealed to me, I will now begin to speak in order to give the people in this critical situation at least some comfort". Further, Wiligut spoke about his ancient family, which "by the omnipotence of the Ancient Lord was under protection." In this letter, the colonel for the first time formulates in writing the idea that the human race was the result of a mixture of "children of light" with "representatives of water, earth and fire." "As I mentioned during our last meeting, I was very shocked that, without presuming it, all the Christian nobility, which has been trying to cause grief to our family for thousands of years, is striving to destroy the memory of the children of light and their luminous religion." After lengthy discussions, Wiligut proceeded to

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Goslar

his secret family tradition: "Do you want to know about our Kretos-Baldr-saga? It describes the tragedy that took place in Goslar-Yoruvalle at the time of the sunset of Atlantis. It was a time of a truly great world war, when 89 million people came together in a huge battle, when "the 'children of light', in their majestic origin (the children of Irmina and Mani), and the 'renovators'" sun worshipers from Atlantis opposed each other. At the same time, a tragedy was played out in the family of the triune deity or deities (Wotan Vili-Ve). It was the tragedy of Krestos-Baldr, who was tied to the cross three times, but on the fourth time he was already nailed to the cross (Mani's cross) with nails " .

On June 17, 1928, Wiligut introduced Werner von Bülow with one of his prophecies, which he called "halgarites". This "prophecy" in many ways resembled the "Kembra" saga, which dates back to the 4th-5th centuries of our era and described the richness of the lost ancient Aryan views. It told about the Kimbri (Cimbri) - the people of the Wiligoths, who once lived on the territory of present-day Tyrol and Bavaria. The last remnants of this German language enclave fought for their existence in the provinces

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Northern Italy - Verona and Vicente. Many of the Cimbrians were romanized.

What did Wiligut's prophecy say? The clan of the Kembers (Cimbri, Cimbri) was the heir to the ancient essences of the As, and the word "Cimbri" itself was translated only as "seedlings of the As". They were also called "children of light." A turning point in the fate of the children of light occurred when they began to marry the "children of the stone." The result was that the "children of light" became fully human and became mundane, material. Another "halgarita" spoke about the development of individual "children of light" and their subsequent spread among humanity. Their humanization took place in several stages:

peri - same-sex spiritual entities, later called angels;

Cimbrians - bisexual creatures - hermaphrodites, who possessed the bodies of flying angels. Men were born from men, women from women. Birth came from internal fertilization. Degeneration led to the Amazons;

aces (asa) - from this stage, the pushing of the Khalga clan (Odin, Vili and Ve) by strong-willed Ases, who could move between the Earth and the Moon, begins. These three genera played a decisive role in the development of mankind. They gave people more and more. As a result, they began to be perceived and revered as gods. From these aspirations came Wotanism;

nordland - a kind of white race;

Aryans began to develop after one of the universal catastrophes. As a result, the asas were forced out people.

In order to understand what Wiligut was talking about, we need to turn to the Irmin Saga.

"Irmin-saga" was the name of the secret tradition of the Uligotis clan, which told about seven epochs in the history of mankind. This tradition, kept in secret, was originally written on seven oak boards. It was written if

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believe Wiligut, in proto-Aryan linear script and provided with several drawings. In the Wiligut family, these tablets were passed down strictly from father to eldest son. But in 1848, during a fire in the German part of the city of Buda, which later merged with the city of Pest (Budapest), the house of the Wiliguts burned down. The fire destroyed not only the Irminsaga tables, but other precious family documents and relics. From that moment on, the "secret tradition" within the family was transmitted exclusively by word of mouth. For the first time this legend was presented to the public when Karl Maria Wiligut wrote a pamphlet "The idea of the development of mankind" for the SS Headquarters. In this small work, he not only outlined the main outline of family tradition, but

and tried to compare it with other legends that told about universal catastrophes that destroyed almost all of humanity.

But far from everything was reflected in the SS documents. In particular, they did not mention the "insights" that descended on the future bearer of secret knowledge from the age of 18. These insights led to the appearance of the so-called "halgarites" - small prophetic sayings written in a kind of rune. As Wiligut himself claimed, the "mechanism" for launching these prophetic maxims was his ancestral memory, which supposedly allowed him to read and understand all the runes, hieroglyphs, pictograms and rock paintings existing in the world.

As Weisthor's closest associate, his "student" and biographer Rudolf Mund, noted: "Those who believe that this is a legend, this tradition has passed through millennia to the present day uncomplicated are mistaken." That is, it is obvious that the leadership of the SS did not doubt the fact of the existence of a secret tradition, although they treated it with some skepticism. But in principle, even Wiligut himself noted that his ideas were a kind of mosaic, which lacked some

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fragments and details. Like Herman Wirth, who created the Ancestral Heritage (Ahnenerbe), Wiligut intended to restore the original proto-religion.

Let us dwell on some moments of the secret tradition in more detail. To do this, let us turn to the brochure "The Idea of the Development of Mankind".

The first epoch in the history of mankind. At this time, there was a relentless struggle of the elements. In particular, the opposition of water and ether led to the appearance of the so-called "creatures generated by Ymir", which were later called angels. This idea was further developed in the SS. This is evidenced by one of the documents, where it is written about the struggle of four "subtle matters": ether, float, ode and meta.

The second epoch in the history of mankind. After the first great cosmic catastrophe - the fall of the Moon on the Earth - an ice age set in, which allowed a certain air belt to arise around the Earth. The interaction of water and air led to the appearance of the so-called bisexual angels, who partly lived on earth, and partly in the water element. But at the same time, none of them lost the ability to fly. Relations between the "angels of the earth" and the "angels of the water" led to the birth of the first hermaphrodite. The interaction of all four elements led to the emergence of a new higher essence — God.

The third epoch in the history of mankind. The second era, like the first, ended in a world catastrophe. This time a luminary fell on the Earth, and the whole planet was engulfed in a universal fire, which ended with a new ice age. The survivors of the ensuing chaos (KA OB) were

1 Ymir - in Scandinavian mythology, a giant, the personification of primordial matter, which arose from the chaos of the abyss of the world due to a mixture of heat and cold, the whole world was created from his body. The vault of heaven is made of his skull, the earth is made of his body, the sea is made of blood, mountains are made of bones, hair - forests.

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forced to adapt to the new conditions of life. After the fall of the luminary, a new kind of angels came to earth. A fierce struggle ensued between the survivors and the "newcomers", the echoes of which Wiligut saw in the myth of the struggle between titans and giants. This process once again led to the physical mixing of existing species. As a result, same-sex "ayzharites" appeared, who could both fly and live in water and on land. This species had three eyes. The third eye was located in the middle of their forehead. The remnants of the surviving humanity turned into tsvergs, gnomes and other undersized cave dwellers. In the ensuing racial chaos, other, previously unseen creatures also began to appear. Some of the species interbred with animals. This is how satyrs, centaurs and other mythological creatures were born. At this time, there was a relentless struggle of all against all. In this troubled era, humanity partly acquired a "fiery character", and partly began to resemble dwarfs. 95

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Fourth Age of Humanity. At this time, the remnants of the third humanity experienced an unheard-of cultural upsurge. They can be likened to the "intelligentsia" of previous eras. After the widespread adaptation to new conditions of life, people have risen to an unprecedented high level. It was at this time that "enlightened Irmins" appeared in Europe (later their name was transformed into Armanens), who created the Huana culture (depicted in the Edda as the culture of the Vans).

This era was characterized by an increased interest in astrology and the secret sciences. At this time, there are two main human races: the redskins and the Moors. But besides them, there was another small, but, nevertheless, very tenacious race of people with white hair, fair skin and red eyes - albinos. It was the albinos, together with the Redskins, who first invented hieroglyphic and then runic writing. All three human races opposed the "beastmen", although it happened that the Moors interbred with the latter.

By the time of the decline of the fourth humanity, his third eye had disappeared. Only the Huanu (Wans) could use its resources, which allowed them to be more inventive, talented and

smart. Another fall of the moon actually destroyed the entire fourth humanity. But this time, unlike in the past, the more highly developed Onean culture was able to predict this cosmic catastrophe and prepare for it. These were just those people who created underground passages in the thickness of the mountains. Hiding there, they were able to survive the horrors of the collapse of another moon satellite. It was they who left cave paintings in the depths of the caves.

Fifth Age of Humanity. The transitional period from the fourth and fifth humanity lasted almost a thousand years. But, despite the preparations for the disaster, people of the previous era did not survive everywhere. They usually continued

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existence where there were a sufficient number of opposite-sex couples. The fact is that, hiding underground, people

Russian communities did not seek contacts among themselves. They are not

wanted to appear on the surface of the earth and aspired to what

no matter what, survive the crash of the moon.

Meanwhile, a new human species appeared on the surface of the earth. Its representatives called themselves Asa (Ases in the Eddic tradition). They resembled the Huanu in appearance and were just as long-lived. "When the earth turned green again and the sky turned blue, the ASA began to oppress UANU and kidnap their women ... When the sun began to shine and break through the clouds, the KA-OS retreated. Animals and people began to multiply, and people no longer needed to kill each other in order to get food." Over time, the Asa stopped fighting against the Huanu and created Asgard. The children born from the marriage of Asa and Huanu went to Atta-lant.

At this point it is necessary to interrupt the story of the secret tradition of the Wiligut family. Rüdiger, one of Weisthor's students, in his book "History of Humanity in the Study of the Distinctive Features of the Edda" (in a transformed form, the book is better known as "Eddic Eugenics") actually repeated the ideas of Wiligut. The only difference was that Rüdiger reduced the entire human history to the art of skalds, in whose writings the lost knowledge of the past was encoded numerically. Strictly speaking, no one—neither Wiligut, nor his disciples, nor the SS leadership—had any doubt that the originally existing religion had been interrupted. That the distortions multiplied with each century, leading to the emergence of new "untrue" rituals. It was possible to restore the original centuries-old tradition only with the help of synthesis. But, on the other hand, the restoration of the core of the most ancient religion was hindered by individual "profane persons" who abandoned this religion,

calling her

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"non-functional, unable to help build a new philosophical school or mystical Order." . This short line, written by Rudolf Mund, obviously indicated that Wiligut's supporters were not going to take seriously the other ariosophical doctrines propagated in the 1920s by numerous racist organizations.

After the loss of the "runic tablets" in Buda, Jörg Lanz Liebenfels tried to fill the gap in human history. It was he who wanted to carry out a new religious synthesis. But here it is necessary to keep readers from the traditional mistake made in the literature about the occult roots of Nazism. Liebenfels was not Wiligut's teacher, but quite the opposite, a middle-aged colonel

breathed into Liebenfels, if not most, then at least part of the ideas. After all, in fact, "Theozoology" and "Bibloimistikon", written by Jörg Lanz Liebenfels were nothing more than a free retelling of the secret tradition of the Wiligut family.

The epigones of Wiligut were sure that echoes of the once-existing common religion could be found throughout the earth. As an example, myths about catastrophes that existed in the ancient world, among the Hittites, in Egypt, and in South America were cited. It is noteworthy that when analyzing the original tradition and its individual elements, Wiligut referred not only to archaic myths, but also to Gnosticism!

Actually, there is nothing to be surprised. If we take the same secret tradition, then we can see in it that the people of the second era were called nothing more than "children of light." And each new wave of aliens, each new catastrophe led to a change in people, making them more material. Isn't that what so many Gnostic

schools? Even Darwin's theory found itself in the camp of Wiligut's allies, albeit unwittingly. Wiligut stated more than once that biologists and anthropologists will never find a transitional link from

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apes to the current man, since this transitional link was the beastmen and dwarfs flowers.

And here is one of the ideas of the closest associate of Wiligut aiy. Kirchhoff. He put forward the idea of the existence of pre-Jewish Christianity! It has sometimes been called pagan or barbarian Christianity. As proof of the existence of this religious trend, not only numerous images were cited, but also religious stories about the self-sacrifice of God. Such plots were encountered in Germanic, Scandinavian and Indian mythologies. But the most interesting thing is that in many cases a voluntary sacrifice was made in the form of a crucifixion. The list of crucified gods included Krishna, Zarathustra, Jason the Argonaut, who was revered in Asia Minor and Thrace as the resurrecting God.

But in the tradition of the Wiligut family, the central figure was the "god-man" Balder-Krestos who sacrificed himself. It is interesting that in this context the word Krestos meant "noble", "exceptional", "decent". Allegedly, only after its Latinization it began to sound like Christ. Not only has its sound changed, but its meaning has changed. Now it meant "Savior", "Redeemer", "Deliverer". But "noble" and "Redeemer" are by no means identical concepts. In Scandinavian mythology, the concept of "krestura" is found, which is understood as a drink that gives exceptional abilities. Wiligut depicted the krestura as "absolute light". Here we can see the obvious similarity between the ideas of Wiligut and the German Gnostic Alfred Schuler. The similarity is not limited to "light" concepts, but to the eternal opposition of two forces, which determines the entire development of world history. With Wiligut these forces were "Wotanism" and "Christianism".

Since this struggle was the central driving force of history (as Wiligut imagined), then let's dwell on them

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in details. The key to understanding these phenomena is "halgarita" No. 6119, perhaps the most important prophecy in Weisthor's legacy. This "halgarita" told about the marriage laws established by King Frodi. According to these laws, "strong-willed asa" was forbidden

influence humanity in a magical way. This was caused not at all by concern for earthly people, but by the desire to return the ace to their lost abilities, to stop the degeneration caused by communication with people. But the true reasons for the establishment of these laws of the ace were not revealed - Frodi and his masters kept silence. This secrecy led to discontent, and later became the reason for the hostile attitude towards the "reforms" of Frodi.

The religious foundation for the emergence of Wotanism was created after Wotan died, and Loki in every possible way contributed to the deification of his brother Vili. All these three brothers (Odin, Loki, Vili) were the embodiment of two natures: corporeal and ethereal. Having retained some of the abilities of the Kimbri, the brothers possessed exceptional abilities in comparison with other Asa. The children born of these brothers were already more mundane ("consisting of dense matter"), and therefore did not look much like their fathers. The grandchildren have completely lost all their mystical qualities. Frodi's laws were supposed to stop this irreversible process. The humanization of the "children of light" had to end. Asa had to return to the body, consisting of "subtle matter".

By the time of Wotan's death, the difference between the Vili and the younger Irmins had become so gigantic that the youth began to revere him as the highest essence - God. Things got to the point that Wotan and Vili began to be perceived as a single person. Worship began to acquire more and more cult forms, gradually turning into a new religion - Wotanism. But this religion is not compatible with God

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Halgarita No. 6119

tanie inherent in Irminism. The initiator of such a religious upheaval was Loki, the youngest of the brothers, free from any moral principles. He was one of those "strong-willed ace" who did not intend to follow the marriage laws of Frodi. He was well aware that the appearance of qualities that were inherent in him and his brothers would destroy their power. It is for this reason that he purposefully developed in himself and his supporters mental abilities that could help them enrich themselves and turn into beings independent of the foundations. In fact, Loki decided to rebel against God and the Divine order that reigned in the society of the ace. He took many with him by appealing to their feelings of fear and insecurity. In fact, he wanted to satisfy his thirst for power.

The Irminists and Huanu were frightened by Loki and his supporters, but they did not dare to get rid of him. The fact is that he settled in the souls of the "children of light" earthly passions and greed. Especially skillfully he managed to entangle his brother, Vili, with his charms. So skillfully that Vili - a highly moral and God-fearing entity - did not notice himself how he began to participate in the "shameful deeds of Loki". The younger brother managed to play on his weakness - lust for power. And it was this weakness that crossed out all his positive features and virtues.

The emergence of Christianity, according to Wiligut, looked like this. At the time of the accession of Vili (10.5 thousand years BC), a beautiful and eternal

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young Nana. She gave birth to the immaculately conceived Baldr. According to his constitution, the son of Nana was very much like the ancient offspring of Irmin. "High birth" allowed him to be counted among the offspring of an ancient family. However, he developed much faster than other "children of light", who were more material and mundane. Baldur's personal qualities pointed to his divine origin. He was the first person whose creativity could be controlled by the brain. In fact, he was the first to perform conscious actions, and was not guided by the subconscious. It is not surprising that he stood out from the background of other "children of the light" and even surpassed them. It was a new, previously unknown human species. Almost perfection.

Given his origins, Balder could become the leader of the new time. Before the birth of Baldr, mankind consisted of numerous small groups that wandered endlessly. In addition, representatives of some groups were very different from representatives of others. As a creative and constructive being, Balder gave up his ancient right to be superior, to rule over earthly humanity. This right was very willingly used by other "children of the light", whom earthly people revered as gods. In most pagan myths and sagas, the gods were portrayed as merciful, always ready to help. But on

in fact, they had not even a hint of such qualities. Against! Having imposed their laws on people, the "children of light" became arrogant. They were constantly fighting for power. For a moment, people got sick of it. They asked Balder to limit the abilities of the "children of the light." Balder himself lived on earth in a strange body. He was also not satisfied with the laws imposed on earthly people. It was Balder who revealed to people that they had very lightly lost their ancient right to decide their own fate. In addition, he proclaimed that from now on "children of light" must themselves obey

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earthly laws that applied to ordinary people.

For the "children of the light" this news was terrible news. They feared that they would finally lose the last of their abilities, inherited from the Cimbrians. With an exceptionally long life, inherited from their ancestors, and the marriage laws of Frodi, the "children of light" could again become creatures consisting only of subtle matter. Considering the growing influence of the "dark aces", Balder decided to update the laws of Frodi and equalize the "children of light" and humanity. It should not be forgotten that the resistance to the laws of Frodi did not stop even for a moment from their very beginning. The ban on the use of their ancient abilities stirred up a wave of discontent among the ace. Almost all of them became Wotanists. Despite the fact that Baldr was able to overcome his superhuman spiritual greatness, numerous prejudices began to arise in wide Irminist circles. In particular, the "children of the light" were convinced that innovations would lead to their eventual extinction as a species. And the preservation of the old laws left the possibility of regaining the past greatness. As a result, Irminism itself begins to deform. The cult of the native planet, the Moon, is gradually taking shape. It receives the name of Armanism, which supplants solar Irminism. At the same time, the word "irminen" meant a certain human type, and the word "Armanen" - a special priestly estate.

In the city of Arkona, which was located on the then still connected with the mainland island of Rügen, the center of Armanism was founded, which did not prevent it from being adjacent to the temple of the sun god. By the way, Jörg Lanz von Liebenfels, in one of his works devoted to the Aryan-Christian proto-religion, depicted Rügen and the Baltic region as the starting point of the most ancient sacred tradition. It is immediately worth noting that Armanism and Wotanism, as presented by Wiligut, did not have

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nothing to do with the historical phenomena of the era of the migration of peoples and the early Middle Ages. In the Edda, which has survived to our times, these cults are generally mixed together. There was also a version that in the course of historical development, Armanism and the teachings of Baldr Crestos united into a single religious complex, which influenced not only the so-called southern Christianity, but also the formation of secret orders and mystical brotherhoods.

Krestos, in a modified form Krist, was the Armanist name for their elder, the head of the cult. It makes sense to focus on this version. Wiligut claimed that the plan that Balder was trying to carry out was called Cross-UR. In the word "Crestos" we find the suffix -OS. According to Wiligut, it had the same meaning as the Hebrew suffix -EL (Michael, Israel, etc.). So, the suffix -OS connected all the words with Irimin and Baldr. On the other hand, the word *crestura" meant "Divine prediction". Thus, it can be assumed that the implementation of the Crest-UR plan was supposed to return the "children of light" in an almost revolutionary way to their original (UR) state. It turned out to be a paradox. On the one hand, Crestos intended to bring down the "children of light" "to the level of dust", applying earthly laws to them. But, on the other hand, he seemed to guarantee that his actions and the highest supervision would allow not only to restore the ancient qualities of the Cimbrians, but also reunite with the light. Wiligut's epigones wrote about this: "Balder's reforms really humiliated the "children of the light" to some extent. But they seemed to be a guarantee of their trusting relationship with the merciful sun. And this, in turn, made the children of the light again gracious rulers, a quality that they had long since lost." In the secret sciences, such a union was called a "mystical wedding", and in the art of skalds, it was called a call to urgent aspirations.

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But this titanic plan, again, according to Weistor, was not destined to come true. In Goslar (Arua), one of the largest Irminist cities, a conflict broke out between the adamant supporters of the "old way" and Baldur-Krestos, inexorably carrying out his undertakings. The conflict turned into an armed struggle. The Wotanists stormed the residence of Balder and captured him. By order of the leader of the Wotanists (an illegitimate child from a frost giant jotun), Baldur was crucified. But the crucifixion took place not on the cross, but on a kind of rune "man". After the crucifixion, many arrows were fired at him. The mockery consisted in the fact that this particular rune did not reveal its meaning to the Wotanists. That is why they attributed to themselves the fact of its knowledge. I remember a line from the Edda: "I know I hung in the branches in the wind for nine long nights." However, Wiligut had a somewhat different quote: "I know that I hung on a tree blown by cold winds for nine cold nights, amazed at the truth."

The parallels with the biblical story are obvious. But there are also very serious differences. Jesus was ready to die when they put him on the cross. Baldr was crucified "astonished at the truth." Wiligut's saying, better known as "Holy and Great Lord God help," reported that Baldr used a runic spell, which may have been revealed on the eve of the crucifixion. It remains unclear who was Balder's teacher.

For Wiligut, all these confused and strange plots were not abstract mythology at all. He claimed that the crucifixion of Balder took place near Goslar, on the site where the ruins of the seminary of St. Peter were located, located east of Petersberg (Peter's Hill). This spiritual institution was destroyed in 1527, when the townspeople waged a fierce struggle against the Duke of Brunswick. Many years later, in 1871, the leading walls were discovered.

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View of the evening Goslar

this building. The excavators also found the remains of several columns. Wiligut visited this place, after which he stated that the crucifixion took place at the site of the third column. To the great regret of the followers, Weistor did not indicate from which side the count should be taken in order to establish the exact location. However, the distance between the columns was so small (one and a half meters) that it was of no fundamental importance.

These "discoveries" influenced all of German occultism in the pre-Nazi era. The first attempts to creatively interpret Wiligut's legacy were made by Rudolf Gorsleben. In his book *The Rise of Mankind*, he reported that in the Goslar town hall he found a faded image of Christ being tortured at a pillar. Jesus was not only covered with arrow wounds, but three lilies shone over his head. Herman Wirth, one of the creators of *Anenerbe*, gave an interesting description of the Mother of God (in his opinion, the goddess of the earth Irta), who also had three lilies above her head. Jörg Lanz von Liebenfels once said of the lily symbol:

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"Later, the heraldic figure of a lily appeared, which became a sign of Armanism or the ancient Aryan priesthood." He repeated this idea in one of his works: "Later in heraldry, he was transformed into an ermine. As such, it was used as a distinctive sign of the Armans, the highest priests of the Aryan-Christian cult.

The last Grand Master of the "Order of the New Templars" Rudolf Mund, in his book *"Himmler's Rasputin"*, dedicated to the fate of Wiligut, cited one story by Weisthor. He allegedly told that Balder-Crestos, despite the many wounds inflicted, still managed to get off the cross. Fearing persecution, Balder headed for the "terrible desert of the Gobi". His path lay through the town of Vittov, which had long been located in the "sphere of interest" of the cult center of the ancient Aryan religion Retra. It was there that in November 1927 the "Order of the New Templars" created its own presbytery. In the desert itself, Baldr founded the Irminist "school of craftsmen." Her students carefully guarded their teachings, creating special closed areas in Asia. Is this why Himmler showed such an increased interest in the Tibetan expedition of Ernst Schaefer?

Hermann Wirth 105

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ETC

Heinrich Himmler among his subordinates

In this narrative of the past, Wiligut ascribes a large role to his ancestors. Wiligutis descended from both Huanu and Asa. Later, his ancestors ruled the kingdom in Burgenland, which is why Wiligut gave such great importance in his memoirs to Steinamanger and Vienna, comparable to Goslar for him. When the persecution of pagans began in Germany, the

Vilgotis managed to escape the capture of the Franks and escape to Central Russia. There the Vilgotis founded the city of Vilna, which became the center of a very extended Gothic empire, whose peaceful existence, however, was constantly disturbed by hostile incursions of Christians and Russians. As a result, the family moved to Hungary in 1242, where they were able to hide from the vigilance of the Catholic Church and the hatred of the Wotanists. Throughout history, the Wiligut family has maintained an unwavering Irminist faith. Among other prominent members of his family. Wiligut recalls Armin Herusker and Wittukind, both heroic figures of early German history. It is quite understandable that the epic recitations of the alleged genealogy and family history served Wiligut as a stage on which

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he could better represent the enduring importance of his own ancestors. Wiligut cryptically told one of the adherents of the "Order of the New Templars" that "his crown is kept in the royal palace of Goslar." It would seem that the ideas expressed by Wiligut were simply impossible to believe. But the fact remains. Weisttor simply bewitched Himmler and his entourage.

[lava ÿ. Appearance of Wiligut in (0

Around the summer of 1934, Wiligut-Weistor was in charge of a small department in Munich that operated within the SS Headquarters for Race and Settlement. Wiligut led them for a short time - until November 1934. By and large, Weisthor had only two subordinates: Major Zuchslund and a certain Mr. Feichtenbeiner. The latter was a member of the youth organization "Falcons and Eagles", which belonged to the so-called "Bündish" youth. It is necessary to pay attention to this circumstance in connection with some subsequent plots. Both subordinates of Wiligut, even before he headed the department, were engaged in the study of issues of ancient and early Germanic history.

What tasks were assigned to Wiligut at that time is still not clear. We can confidently speak about only one thing - he was perceived as a "bearer of a secret tradition", and therefore he could advise Himmler, in communication with whom he did not consider it necessary to adhere to a purely official style.

Speaking of Wiligut-Weistor, we will inevitably come across the name of Gabriela Dehend. Let's focus on this historical character. During the Weimar Republic, when the country was paralyzed

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Wiligut in the form of an SS Standartenführer

inflation, Gabriela's mother went to Oberkirchen, where she took a year-long course in agriculture and home economics. It was there that she became friends with Emma Dellbrück, who some time later married Friedrich Schiller (as we remember, these spouses secretly took Wiligut out of Austria). Somewhat later, Elsa Baltrush joined the company, who was to play an important role in the fate of Weistor. By the time Hitler came to power, both Emma and Elsa were already well acquainted with the colonel. It was at their suggestion that Frau Dechend Sr. came to Mortzg more than once to meet with the "secret king." Gabriela Dehand recalled that her mother always returned from these trips "inspired and elated." Now it is difficult to establish exactly when, nevertheless, Frau Dechend met Wiligut. Only the story of how Emma Dellbrück and Elsa found out about Wiligut

Baltrush. In the summer of 1932, they, accompanied by their friend Mieke Kiel, traveled through the Alpine mountains. All under

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Others were active in the Falcons and Eagles organization. During the trip, Emma Dellbrück and Mieke Kiel were eager to visit Dr. Telscher in Innsbruck, who was considered an expert in the "secret sciences". On the way, they ended up in Vogelhof with Professor Jakob Wilhelm Hauer (the same one who was one of the initiators of the creation of the "German Religion"). Here Fräulein Baltrush left her friends, as she was forced to return to Arolsen, where she worked as a counselor in a camp for rural girls. On the rest of the way, the girls met Frau Dechend (she was somewhat older than them). She, having learned about the purpose of the journey, declared: "Why be content with little, if there is great? I don't understand why people prefer to visit Dr. Telscher rather than his teacher, Colonel Wiligut, who lives in Salzburg." So the girls first heard about the existence of the "old gentleman from Salzburg",

In 1934, when Wiligut-Weisthor was already in the SS, he decided to visit the Dechend family. Together with his first adjutant, Max Rieger, he goes to Lake Constance, where he meets with his acquaintances. Later, he visited the Dechend family more than once. During each of the visits, a walk around the neighborhood was made. If we ignore the stories associated with walks, it is striking that Wiligut enjoyed considerable influence on women. It is they who help him during and after the "flight" from Austria. True, at that time he had hardly heard of Gabriela Dechend. He met her only when he came to visit her mother.

During the first meeting, Wiligut, accompanied by his daughter and mother, Dechend visits the Höding Gorge. To the great surprise of the women, Wiligut pointed out to them in the inner part of the church, which was located behind bars, an unusual image of the crucifixion. It was a threefold

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Höding Gorge

life of Christ. Moreover, each time Christ was depicted in a different age than before. In addition, it was striking that in the first two cases Christ was tied to the cross and only in the third case he was nailed to it. In this regard, Wiligut-Weisthor told women the myth of Baldre-Krestos, who was a kind of Germanic Christ. According to Wiligut, Balder was crucified three times. Twice he was saved by his sister Svanhilda-Maria. For the third time, the opponents did not tie Balder to the cross, but nailed him.

During subsequent excursions, Wiligut and Dechend visited "Peter's Caves" near Eggen, the Goldbach Chapel near Überlingen, Heiligenberg (Holy Mountain), Tutoburg, etc. in the vicinity of Lake Constance. When the opportunity arose, Wiligut asked the young Gabriela Dechend if she wanted to be his "named daughter"? The fact is that at that time the daughters of the colonel were very far away from their father. One of them got married, the second - went headlong into study. In addition, Gabriela somehow reminded Wiligut of his daughters. The eldest of them, Truda (Gertrude), was married to

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an apothecary who lived in Bad Reichenhall. The youngest, Lota (Charlotte), after the war often visited her father's last adjutant, Hans von Lachner. By the way, married

a couple of Lakhners were married according to a rite developed specifically by Wiligut. After the war, Susie von Lachner lived in Lindau, flatly refusing to communicate with journalists and historians. Despite their best efforts, they couldn't get a word out of her.

After Himmler gave permission for the adoption of the girl, Gabriela Dechend received a telegram in which she was offered to move to Munich (Bogenhausen) to Wiligut Weistor. Wiligut did not hesitate to appear in the company of his "named daughter." So, for example, he took her and his younger sister along with him to the NSDAP party congress, which was traditionally held in Nuremberg.

Before Karl Maria Wiligut received his own department at the end of 1934, which was based in Berlin, it was housed in a small room that was located at the Munich SS headquarters. At about the same time, Weisthor addressed an official letter to Himmler, who was in the same building. This request contained a request to do something about the so-called runic gymnastics, which was developed by Siegfried Adolf Kummer and Friedrich Bernhardt Marby. Contrary to the popular version, Wiligut did not consider this an attempt to profane the runes. On the contrary, he himself was trying to develop a similar program, and therefore believed that Kummer and Marby were invading "his sphere of activity." The letter contained the following text.

"May 2, 1934, Munich

Reichsfuehrer SS

In the magazine "Rune", the printed organ of the union "Rune", journal

nale for Germanic knowledge of God, the study of runes, Germanic 112

And.

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ii.'

Runic gymnastics was based on the principle of human imitation of the inscription of runes.

bov, childbirth and racial purity (editor: Siegfried Adolf Kummer, Dresden, Eibenstockstrasse, 8), an article appeared on runic rhythms, which is dangerous for at least two reasons:

1. An article about runic gymnastics can most radically affect the spiritual and physical state of individuals who begin to practice it.

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2. On the other hand, the use of runes for gymnastics is an abuse of them, since the study of the runes will take place in a bizarre way, which will create an unfavorable impression for the public and abroad.

Individuals who are prone to such mysticism will be easily recruited for training by a small number of competent people, which can lead to a spiritual epidemic a la flagellantism! or the children's crusades that were during the Middle Ages. For these reasons, I believe that such commercial projects, organized by unscrupulous rune experts, are generally harmful to our people, and therefore they must be stopped in time in any form and form. I also express doubts about the work of Friedrich Bernhardt Marby (Waiblingen-Württemberg), publisher and

executive secretary of the journal "Run Researcher. People's Bulletin for Rune Studies, Runic Science, Radiation Science, Rune Symbolism, Applied Rune Science, Runic Gymnastics, Astrobiology, Ethnography, Folklore and Similar Fields" is the newsletter of the German Rune Researchers Association.

SS Standartenführer Karl Maria Weistor.

This document is not only proof that Wiligut was trying to secure a separate field of activity for himself, but was also evidence of a change in the general style of Weisthor's communication with the Reichsfuehrer SS. Previously, he would certainly have made this request orally. However, from that moment on, all letters from Wiligut addressed to Heinrich Himmler change in their style.

1 Flagellantstvo - the movement of "flagging" (lat. LaveYage - to whip, flog, beat, torment), which arose in the tenth century. Flagellants used self-flagellation as one of the means of mortification of the flesh, which could be both public and private.

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and form. They become less personal and more formal.

As is known, at the beginning of 1934, Himmler finally confirmed his intention to acquire Wewelsburg Castle, which was located near the city of Paderborn (Büren district). At first, it was planned to create an Imperial School for SS Leaders there. The fact that the original concept of using this building was radically revised, many researchers are inclined to attribute to the influence of Wiligut-Weisthor, who often visited this castle together with the Reichsfuehrer SS. The first commandant of the castle, Manfred von Knobelsdorff, was so bewitched by the ideas of Wiligut that he began to sign his letters in the manner of the "old colonel": "Truly, with cordial greetings, Heil Hitler. With Irminist devotion, Your Knobelsdorff." As you can see, the official greeting The Third Reich was not official for Knobelsdorff. Moreover, his quotation suggests that in Wewelsburg this "plebeian" greeting was treated with some skepticism and irony. This idea is confirmed by the lexical form, which resembles the German version of the Easter greeting - in in this case it sounded almost like "Truly Heil Hitler."

Meanwhile, relying on the same Irminism, Karl Maria Wiligut decided to turn Wewelsburg Castle into a cult object, where marriage ceremonies between SS men and their brides would take place. To perform these rites, he used a special staff "gotenstock". It was decorated with numerous runes and wrapped in a blue ribbon. Gabriela Dehand recalled this staff: "It was a very beautiful thing. Judging by the color, it was made of noble wood. The staff had a golden knob, as far as I remember, it was still the pommel of the staff. Wiligut never used it to lean on when walking. He always carried a staff in his hands."

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Irminist signature of commandant von Knobelsdorff

Around the same time, Wiligut-Weistor sketched the SS death's head ring, which bore the inscription "Himmler" on the inside. On the outside, the ring was decorated with several runes and symbols, which were also designed by Weisthor. The ring was inextricably linked with the rites that were planned to be performed at Wewelsburg Castle. After the death or death of its owner, it had to return to the castle to be placed in a special chest. It was by no means

Wiligut's only idea put into practice. During the construction of his religious system, Wiligut pointed out more than once that the city of Goslar was the center of the once existing Irminist religion. These ideas were brought to the attention of the imperial leader of the peasantry, Richard Walter Darre, who, among other things, was the head of the SS Main Office for Race and Settlement. Darre decides to turn Goslar into the new peasant capital of the Reich, in order to breathe new life into the walls of the ancient royal palace. In those days, Darré wrote in his diary: "It is clear that the agricultural sector will spring up in Neubrug Castle. After visiting Goslar, the colonel filled in his plans and gave advice. So, in 1934, in Goslar, the first imperial congress of peasants. Further: "A visit to Wewelsburg and Externstein — Wiligut led... Wiligut-Weisthor sketched the coats of arms." And here is another entry in Darré's diary: "Money was allocated for Goslar.

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new increase. We contribute to the return of this city to its ancient rights. In Goslar, the German people will regain the Odal outlook.

The connection of Goslar with the history of mankind, which, according to the views of Wiligut, was conducted from 78600 BC, was described in detail in his books by Rudolf Mund. He wrote: "The core of the Wiligut legend was connected with Goslar, which he told to several individuals. The Mystery of Golgotha of the Christian churches was based on ancient Aryan pre-events, which are still alive as echoes in individual religious services. Approximately 9600 BC, at the time of the decline of Atlantis, after a long struggle that was waged between the rebellious Wotanists and the Irminist Christians, who dedicated their lives to the Crestur plan, Baldur-Krestos, who was an ancient deity and a harbinger of Irminist humanity, was crucified here. He was nailed to a cross on Georgievskaya Hill by the bastards raised by the Wotanists, who descended from the Jotuns." According to Wiligut's ideas, the echoes of the mystery of the crucifixion in Goslar have survived to the present day. For example, he pointed out that since ancient times, representatives of several gypsy families gathered in Goslar in the summer, who held their rituals and holidays here. Wiligut believed that these gypsies were the descendants of the "bastards" incited by the Wotanists, who crucified Baldr (at least once). This ritual was supposed to be led by a gypsy baron who carried a staff with nine signs. Wiligut believed that the central place of this cult was located at the foot of Mount Cetra, in the gorge, the chapel of Our Lady. Mentions about the celebrations of the gypsies that took place in this area could allegedly be found already in 1169. |

Gabriela Winkler-Dechend also recalled this part of the Wiligut tradition. "The Colonel has long and more than once told

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Karl Maria Wiligut in civilian clothes

told us that the gorge, located near Goslar, was of great importance for the 'gypsies'. He also talked about the nine 'commandments' which were ancient symbols and had nothing to do with the ten 'commandments of the Jews'. I know nothing more about these commandments. I can only say that we are: Frau Darre, Frau von Kanne, Anna-Maria Kopen and I often walked along this gorge and did not really believe in these stories. But during one of the walks, Frau Darre pointed out to us a candlestick, on which

The rum was stamped with nine Roman numerals. To our questions

she replied that they symbolized the nine 'gypsy commandments'. The difference from the commandments of Moses was

the absence of the "fourth commandment". The gypsies were always coming.

in the gorge for weddings, christenings, and such candlesticks were lit here! The Colonel told us earlier that it was the duty of every Gypsy to visit this gorge at least once in their life. Then they still rode horses, but they were also in cars. And I saw it myself. We looked at them silently. Can you imagine the spectacle! However, that was by no means all that happened that day. In the evening we will meet

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vanished, and Mr. von Kanne told us that his family came from Them - his family even had an old rose on its coat of arms, symbolizing the courts of Them. After that, the colonel suggested that his family must have also had a ring in the form of a snake, but von Kanne did not know anything about this. The next day, however, Frau von Kanne returned from Berlin slightly agitated. She handed me a matchbox containing a snake ring. She wanted to show the ring to the colonel. She told me that in the evening after the said conversation they sat by the fireplace and talked about the ring in the form of a snake. Darré insisted that von Kanne carefully study all the family heirlooms, which were kept in a separate cabinet. Von Kanne countered that he knew every little detail. Wishing to prove this, he took out a box with jewelry and then began to show them. At some point, he pressed an invisible button and a small cache opened in the box, in which there was a ring in the form of a snake! What happened was a total miracle!" In 1982 Rudolf Mund also visited the Ariosophical Golgotha. He was very disappointed with this trip, since the entrance to the chapel and the gorge itself turned out to be walled up, and "there were stones left around from the former monastery." In vain did Mund try to find the "third column", at the location of which, according to Wiligut's legend, Balder Krestos was crucified. Photographs taken by Rudolf Mund deserve special mention. When he developed the film, he discovered that the so-called "white lady" was captured on one of the frames. Mund considered this a sign from above, through which he was told that he should not stop his research. Six weeks after Mund left Goslar, the local Rotary Club began renovating the chapel in the gorge. Such "mystical" photographs were available not only from Rudolf Mund. For example, Doctor of Philosophy Kher

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Merding from Hannover conducted a whole series of surveys in the gorge, during which he practiced runic rites, accompanying all this with sound recording and photographing of objects. In 1987, he published a small edition of the book "Magicians of the Gorge", on the pages of which he reproduced semi-blurred photographic images. He believed their proof

the existence of a metaphysical world in which the right

will the deity. Of the rocks at Goslar he wrote the following:

"One cannot underestimate the old gorge, as well as the remains of

chih places of worship located in the Harz. One journalist managed to date the buildings on the city outskirts of Goslar to the era of the Middle Ages. At the same time, he referred to the rapid weathering of soft building stone. But if these were Christian structures, why is nothing known about them?" Hermerding answered this question in fact in the spirit of Wiligut-Weisthor. He preferred to rely on

"ancestral memory" and report that it was transferred to the Harz.

the cult center of the Atlanteans. However, he added that in the world

there were many places where carriers of high!

cultures from Atlantis.

In the summer of 1996, another scholar of Wiligut's biography, Hans Jürgen Lange, came to Goslar for a visit. He did this on his way to Berlin, intending not so much to study

legendary gorge how much to find documents related to

Wiligut's stay in this city at the end of the war. He himself described this journey as follows:

"Today, the rock with a gorge located in front of the city gates of Goslar and the chapel built in it from soft stone are almost forgotten by everyone. This natural monument is surrounded by office buildings and hidden behind thick bushes. I couldn't even find it when I asked twice where it was. The local Rotary Club, which is fourteen years old

ago, he arranged everything here, left only two memories of himself.

stone boards with inscriptions, which may be of interest 120

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eyelashes for visiting tourists. I was the only visitor to these strange looking rocks. The mythology of Wiligut and the gypsies are now only reminiscent of the fairground, where sailors annually arrange their temple festival. Then I started looking for the Werderhof estate, where Wiligut lived at the end of the war. Along the way, I was reminded of a rural estate, which was located in front of the city gates of Goslar. This building resembled a castle in its structure. It had a massive round tower, and the building itself was elongated. My attention was attracted by the numerous pointed windows visible from the outside, which were made in pseudo-Gothic style, as well as the semicircular arches of the high fortress walls, behind which there is still a part of the building. This was the so-called Werderhof, which was built in 1494 as part of the city's fortifications. In those days it served as a barracks for the city guards. At the end of the 19th century, city buildings began to be partially demolished. At that time, the city's financial situation was so hopeless that even the thousand-year-old cathedral had to be auctioned off. At the same time, it was planned to demolish not only the Werderhof, but even the old royal palace. But this was prevented. The building was sold to private owners. In 1911, it was acquired by Albert von Werder, after whom this estate was named ("Werder's Yard"). In the 1930s, the building was taken over by the Society of Friends of the German Peasantry. In 1943, it was acquired by the Borchers Brothers, which was a subsidiary of the Hermann K. Strack concern. This firm still uses the Werderhof to host official guests."

Let's go back to the 30s. As it turned out, Wiligut succeeded not only within the SS. In July 1934, the Edda Society begins to publish a new magazine, which in its name is somewhat different from the previous journal of the org.

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downgrading. Now the magazine is called "Hagal". In the Hagala editorial column, the Edda Society's leadership informed its readers as follows: "Starting with this issue, new times are dawning for our journal that are of particular relevance to the Edda Society's aspirations. So far, we have mainly relied on the writings of Guido von List and Rudolf John Gorsleben, using both as inspirations. We took von List's work with great care. With all the disposition towards his research and "rune contemplation", we tend to consider the verdict of "exact science", which considers von List's books 'secondary and speculative'... We know that most of his works are formally

are good and even irreproachable, nevertheless, we cannot fail to note his errors, first of all, the erroneous orientation towards Wotanism. (Further in the footnote was the following text.) According to Irminist religious ideas, Wotanism was associated with the late Germanic times, which were marked by a decline, a departure from the Nordic tradition, an increase in non-Germanic influence (partly racial, partly religious). An excellent picture of this decline is given in Dr. Bernhardt Kummer's book "The Sunset of Mitgard", published in Leipzig by A. Klein...

Starting from this issue, the magazine "Hagal" will rely on the knowledge of the bearer of the secret tradition. He is ready to share some of them so that they can be published... We cannot help but emphasize that rune science should be perceived exclusively on a spiritual level. It must be categorically devoid of any material impact, magical and occult influences. Such erroneous interpretations completely contradict the original proto-teaching, which in turn harms the very runeology. For all these distortions, we place the responsibility on specific authors... We will not disclose the name of our dedicatee

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O. A. i LK VAK MI +

Deciphering one of Wiligut's chالgarites

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Heinrich Himmler among the officers of his personal staff

puppy. He is devoid of any aspirations to achieve public recognition or be in the center of sensations.

You don't have to be seven spans in your forehead to guess - in this case, the "initiate" meant Karl Maria Wiligut. In 1934, in three issues of the Hagal magazine (No. T, 8, 9), he published several materials on mythology, which were signed by his old pseudonym Jarl Vidar. Publications followed in the pages of the magazine in 1935.

According to Gabriela Dechend, Heinrich Himmler was well aware of who was hiding under the name of Jarl Vidar. Apparently, the Reichsfuehrer SS was familiar with Wiligut's materials, which were published in the journal Hagal. In any case, Himmler believed: "These were some " quirks ", so inherent in the colonel. I never took them seriously."

At that time, Irminism began to be practiced not only in the Edda Society. The colonel's articles often appeared in the Odal magazine, which was published by Johann von Leers. It was Leers who introduced Heinrich Himmler to

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with Hermann Wirth, as if acting in the role of the "midwife" of the "Heritage of the Ancestors". Unfortunately, not a single issue of the journal Odal containing Wiligut's articles has come down to us. They have not been found in the archives or

from private collectors.

Meanwhile, the "Edda Society" made a lot of efforts to influence all völkisch groups that continued to exist in the Third Reich. In some cases, some rapprochement was even planned. In the spring of 1934, Kete Schäfer-Gerdau, commissioned by the leadership of the Edda Society, wrote an article that was to be published in the journal Germany. This journal was first published by Wilhelm Teudt and the "Association of Friends of German Prehistory", and then became the official organ of the "Heritage of the Ancestors". In subsequent correspondence, Schaefer-Gerdau tried to convince the editors of Germany to establish cooperation with Werner von Bülow and the Hagal magazine. At the same time, she pointed to the commonality of goals, which were expressed in the study of the "true" German culture and religion. However, Oskar Suffert, who at that time was the editor-in-chief of Germany, preferred to keep his distance as far as possible without escalating the situation. So, for example, a couple of months after the request of Käthe Schäfer-Gerdau, he reported in a letter to Edmund Weber (the author of the book "Rune Studies", which was published by the Nordland publishing house in 1941) literally the following: "I am afraid that the new times will contribute to the fact that even in our field of activity phenomena will be discovered that the Minister Goebbels characterized as national kitsch. A few days later, Oskar Suffert wrote to the same Weber: "Unfortunately, among our friends there are a considerable number of people who are adherents of the ideas of von List, Werner von Bülow, Gorsleben and similar interpreters. Alas, but not so long ago, the publishing house of K. von Köhler

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published "Apogee of Mankind" (the obituary on Gorsleben's death in the pages of "Germany" was published against my will). Again, I regret that the publishing house, in its advertising brochure dedicated to the magazine "Germany", published "runic boards" by V. von Bülow, which under certain circumstances could seem to the persons I mentioned as confirmation of their considerations.

Oskar Suffert did not change his mind even later, as evidenced by the correspondence he had with a certain Dr. Hans Brenke. First, the doctor wrote the following letter to one of the Party officials.

March 15, 1935. Waren-Muritz. From Dr. Hans Brenke

Dear Parteigenosse! Due to lack of time and money, I am unable to subscribe to the Odal magazine, which is published by the Imperial Food Committee!. However, at the first opportunity, I consider it necessary to review and read this edition. The February issue of the magazine was even sent to me for promotional purposes. And it is in him, for all the time that I am familiar with "Odal", that I find something that struck me ... Are we talking about the cycle of poems "Agis-Tor Shtan"? a certain "Jarl Vidar", whose address and real name can be found out only by applying in writing to the editorial office of the magazine! I had doubts about the fact that such things can be printed, as this is a typical kitsch! It's even worse than kitsch. This is a form of mockery of our ancestors, It is worse than the "shaggy skins" that are used to depict the Germans on stage! Suspicions creep in that this was not written by a young dreamer and hack, but by someone from the notorious pseudo-fölkish camp. I am a native of East Prussia,

1 One of the structures headed at that time by Richard Walter Darre. 2 The word Externstein, distorted in the old Germanic manner.

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Oskar Suffert

where he lived until the age of four. After the November riot, a certain Pelke, who called himself "Weisshaar" and other similar names, was active there for many years. Together with his "Union of the Good", he organized uniform outrages. In the journal "Femshtren" he campaigned for the "New Europe" (!). On the cover of the magazine, one could see Vidar (!), who hammered the sword into the throat of the wolf Fenrir. This publication and the union that published it under the guise of völkische neglected everything truly popular and national socialist! Pelke soon renamed his organization into the "Union of the Goths" or "Union Guoten". In any case, he covered himself with the names of the Germanic gods, as is done in the "poems" I have mentioned. The fantastic etymology of these "poems" is very reminiscent of the language of the pernicious "Guoten Union". Since it is known that all organizations hostile to National Socialism are trying to sneak into its depths, I express my fear that in this 127

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Wilhelm Teudt

In this case, it could have been about the activities of the Guoten Union, supported by international forces. I would be very glad if my political suspicions were empty and unfounded. But in any case, these "poems" are not the decoration of "Odala".

With German greetings and Heil Hitler!"

Some time later, Suffert received a new letter from Hans Brenke, which said: "Since I believe that I am helping the cause of Wilhelm Teudt's life in part, I am trying to resist the savagery that to some extent takes place in our press (I mean the image of the Germans, gnawing marrow bones). To all appearances, the opponents of national Germany changed their means of struggle, but hardly changed their goals. But you hardly need to talk about it. In this regard, I enclose with this message a copy of the letter that I sent to one of my acquaintances

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a party member who works in the headquarters of the Imperial leader of the peasants. We are talking about a cycle of poems Agis-Tor-Shtan (as the rocks of Externstein are called), written by a certain "Jarl Vidar". I believe that Wilhelm Teudt and his staff will share my indignation at this hack. In addition, they probably have access to Mr. Darre and Hermann Reischle. If you have not yet read this issue of the magazine, then I point out to you and Mr. Toidt these "poems". With German greetings and Heil Hitler! Dr. Brenke.

Oskar Suffert wrote the answer on the same day he received the letter from Brenke.

March 19, 1935.

Dear Mr. Brenke, thank you for sending us a copy of the letter that was sent to the editors of the Odal magazine. I recently had the opportunity to get acquainted with the contents of this issue, as it was placed on one of the stands of the magazine exhibition. I also discovered "Agis-Tor-Shtan". If I'm not mistaken, I saw this poem a year and a half ago. Your indignation is completely justified. Unfortunately, ancient history is now presented in a distorted form by all kinds of dreamers "The pernicious influence of the ideas of Guido von List is quite noticeable. Unfortunately, the headquarters of the Reichsfuehrer SS Himmler is not isolated from such influence. But it is very difficult to do something decisively against this state of affairs. Recently, in various journals which are perceived as serious, the "Prayer of Vidukind" was printed! poem, its language is simply impossible. This was already mentioned in the 8th issue of the magazine "The Sun" for 1934 (Edmund Weber - Berlin).

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the poem was once again "revealed" to the public. Weber warned publishers, but his call went unanswered. Weber wrote: "Who knows how much trouble will be brought by the disgrace that is going on in völkisch heads that do not understand anything

in Ancient Germany". With German greetings and Heil Hitler!"

Chapter 6

In 1934, Wiligut-Weistor met Gunther Kirchhoff. It is possible that their acquaintance took place through the mediation of the Edda Society. This is hinted at by the fact that one of Günter Kirchhoff's articles was published in the 11th issue of the Hagal magazine. Despite the fact that Kirchhoff was an activist in the Berlin List Society, Wiligut was very pleased with his work and largely supported the developments that Günther was leading. Some time after they met, Weistor reported to Heinrich Himmler "with joyful relief" that "thank God, besides me, there are still "initiates" who are able to correctly comprehend the events of the past and lift the veil of time." The circumstance that Günter Kirchhoff also had at his disposal an "ancient family seal" deserved a special delight of Wiligut. By and large, Günther Kirchhoff became Wiligut-Weisthor's first "producing" discovery. The Colonel, without hesitation, recommended Himmler and Darre to read the article "Red-bearded Küffhauser", since "this work of Kirchhoff was important not only for the study of ancient history, but also for understanding the present".

In the coming 1935, Karl Maria Wiligut moved to Berlin, where he was introduced to the Personal Staff

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A 1936 photograph showing Wiligut in the uniform of an SS Oberführer

Reichsfuehrer SS. He settles in a mansion, which was located in Grunewald on Kaspar Tayyuss street. It was there that Wiligut's "residence" was located in subsequent years. Gabriela Dehend also lived here, who acted not only as a "named daughter", but also as an assistant to the elderly colonel. At first, she dealt only with moving from Munich to Berlin and arranging the residence. However, over time, Wiligut began to attract the girl to his research.

Gabrielle later recalled: "For the most part, I was primarily interested in the study of runes. But then I was primarily in charge of his correspondence. In Berlin, I began to pay attention to ethnographic problems, which in the next six months (1936) allowed me to get a job in the headquarters of Darreu Anna-Maria Köppen. It was after Wiligut ended up in Berlin that a request came to his name. It was a "cry for help" from the Union for the Preservation of Hills and Uplands. The letter was

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addressed to Darre's office, after which Wiligut, in agreement with Himmler, decided to involve Gabriela Dechend in this case. She recalled: "By a strange coincidence, I was also in the ranks of this organization. I had to thoroughly study the old chronicles in order to find a reasonable reason that allowed at the very last moment to stop the destruction of the mountain, which actually determined the entire local landscape. I learned that, according to the old legislation, everything below a meter above the ground did not belong to the owner of the land, but to the community. After Himmler pointed this out, Goering almost

immediately stopped the destruction of the mountain. Thus, it was possible to preserve at least a part of the former 3-peak hill. I myself knew this mountain with only two peaks, the third, apparently, was leveled during the construction of the princely estate.

It was thanks to Gabriele Dechend that Carl Maria Wiligut was able to make his second, much more important "producer" discovery. It was about a young writer and researcher

Otto Rahn in the Albigensian caves

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body of Otto Rahne. By the time Ran met Weistor, he had already lived in France for several years, where he was engaged not only in the search for the Grail, but also in the study of the Gnostic heresy of the Cathars, which was brutally suppressed by Catholic Rome.

Gabriela Winkler-Dechend's story about how this acquaintance happened was published in 1989 in Vladimir Lindenberg's book "Rituals and Degrees of Initiation": I read it with bated breath, and then passed it on to the old gentleman. He immediately and unexpectedly instructed me to find Ran and contact him. To this, I replied that after the publication of his book, he was not only banned from entering France, but also had to leave the publishing house in which he worked indefinitely. In fact, he was without money on the street. The old gentleman, at an opportunity, told Himmler about him, and he ordered that Ran be immediately taken to Berlin. Once he was there, fortunately for me, we could talk serenely for hours on end. From these conversations, our friendship was born. Otto Rahn had an apartment at his disposal and everything he needed."

Since that time, Ran has been working as a referent under Wiligut in one of the departments of the SS Main Directorate for Race and Settlement. It is not known exactly what he did there. Although some fragments of the work and excerpts from the examinations that he conducted on behalf of Wiligut have come down to us.

Colonel Wiligut introduced the "strange stranger" Ran into high society. Together they visit the castle of Molkhov, located on the lake of the same name. On weekends, Luftwaffe officers and representatives of the Berlin beau monde were very fond of relaxing there. There was a relaxed atmosphere. One day, Ran and Gabriela Winkler-Dehand sneaked into a local bar. Ran, who always quickly found contact with

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people, met in the castle with major political figures. Gabriela Winkler-Dehend wrote about this time: "Once he suggested that I invite Grigol Robakidze to dinner. Robakidze was a Russian immigrant and lived in Berlin. He was as careless as we are, although he was known as a 'prophet' and 'initiate'. For us, he was a person from whom simply magical radiation emanated... We, young people, prepared dinner for our respected friend Ran with such love and care that Robakidze started each new dish, as if starting a ritual. If not for my efforts, then maybe for the whole evening he would not

would not say a word. To our great joy, after the meal, he continued to share his Georgian memories."

And here are some excerpts from the diary of Adolf Friese, an old acquaintance of Otto Rahn: "I received an invitation from R. (Rana). How does he know where I live and how can I be found? At the beginning of the week he appeared in the uniform of an SS non-commissioned officer. He, apparently, was in a hurry to appear in it! A visit to Ran's apartment in the area of the city zoo followed. For Ran's former apartment

gatekeeper was an apartment, a paradise, a luxurious dwelling. During this time, Friese noted that there had been major changes in Rana. He became narcissistic and did not seek to get rid of this bad quality. With undisguised pride, he showed Friese a young man who was sorting papers on the table: "My secretary."

If we talk about the activities of Ran under the leadership of Wiligut, then it was partly connected with attempts at a mystical interpretation of certain areas of Germany. This is evidenced by the surviving document.

1 In the service lists of the SS, Otto Rahn was listed from March 12, 1936 as a simple private SSman.

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"September 27, 1935, SS Oberführer K.M. Weistor. Berlin-Grunewald Top secret!

Dear Mr. Colonel, You know that lately I have been living exclusively on my work and compiling a card file. In addition, I want to inform you that I have encountered an unforeseen nuisance. This is a conviction that has only been strengthened in the course of my many years of work. It consists in the fact that we did not communicate enough with each other. I could put aside all my business for a while in order to discuss my findings with you. On the eve of the publication of my book Monswalt and Golgotha, I ask you to discuss personally with the Reichsfuehrer SS (and only with him, and with no one else) the proposals that I will set out below.

To successfully complete my work, I need to check the localization of some places and settlements. I ask you to grant me the opportunity to make a 10-14 day trip to Odenwald, Westerwald and Saalierland. Or, within a year, send SS-Oberscharführer Volgmann on this trip. Which for me would be even preferable.

To begin with, I must study the ruins of Wildenberg near Amorbach (see Kunis. German Grail Castle). This should take place when the excavations take place there. I am already in correspondence with the head of the excavations. Then I would like to explore the Wiesbaden cave. From there I intend to go to Sprockenburg (see Rehorn. Westerwald. p. 91. Ruins of ancient history. Legends say that the emperor Nero was born here. Spork = crane = juniper). From there I would make a trip to Drutgerstein, to "Steimel" (Steinmal or Steinmahal), to Hellenborn, to Widdenstein. I also wanted to see the majestic stone structures of Dornburg (Thorburg-Thor Castle), Rospe (probable birthplace of Heinrich von Offerdingen), Wilnsdorf (residence

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German Cathars, destroyed by Konrad of Marburg), Wanbach (derived from the Vans) and Asbach (derived from the Ases). (By the way, a magnificently decorated golden helmet with a Greek inscription - Lysimachus Basilei was found here. Lysimachus was the commander of Alexander the Great.) After Asbach, I intend to explore the places that you and the Reichsfuehrer SS will personally choose.

I will be completely free after Mr. Lachner's marriage and can make any trips. But could you help organize this expedition, following which, of course, I will compile a detailed report. Or maybe you would find an opportunity to personally discuss the prospects for this trip? After I agree with Mr. Lachner, I could personally visit you at 8 o'clock this evening.

Heil Hitler! Yours, Otto Rahn.

Rahn's request was immediately granted. This expedition took place. Already on October 19, 1935, Rahn sent a report to Himmler and asked for a personal meeting. November 3 Himmler made a note in his official journal regarding. research trip Rana: "Return the report. Assign a category of secrecy. Unfortunately, the letter, written under very mysterious circumstances, does not allow us to accurately trace Rahn's contacts in the SS. Almost all the places mentioned in the letter were borrowed from Karl Rehorn's *Westerwald*, which was published in 1912. There were only three exceptions to the letter: Wildenberg, Widderstein and Wilnsdorf. Rehorn even borrowed the description of the gold coin, which Rahn would later use in his book *In Lucifer's Court*. Karl Rehorn himself saw the largest ancient cultural center in the *Westerwald*: "Asbach appears before us as the center of the fourth circle of polarization of mythological rays. Scientific interpretation of the name of this

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Heinrich Himmler with his wife

place leaves no doubt - it comes from 'aces'. Indeed, this place has been revered as sacred since ancient times. Further, Karl Rehorn tries to prove the fact of the presence of the Romans in the *Westerwald*. In his opinion, the most important discovery in this place was the presence of an elliptical mound. Who were its builders is still unknown.

Another mysterious passage in Rahn's letter is when he writes about the areas he is to visit on the personal instructions of Wiligut and Himmler after studying Asbach. Most likely, it was about the vicinity of the Jütgenbach chapel, which was built on the site of an altar near Leutestein in the Buchholz marshes. The legend said that the devil, deceived by the local priest, launched this rock into the pagans. This legend is almost identical to the "Levenstein" mentioned in the manuscripts, which in 948, for unknown reasons, exploded into small pieces. A similar legend has been preserved about Externstein.

A close look at Rahn's letter reveals a few superficial 'reservations'. For example, he says "Kunis. The German Castle of the Grail", although the correct title of this work is as follows

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Way: Kunis. "Wildenberg. The Grail Castle in the Odenwald. In addition, Rahn used the names of settlements that had long since gone out of circulation: "Hellenborn" instead of "Mary's Spring", "Drutgerstein" instead of "Great Wolfenstein" - located near the resort of Bad Marienburg. Apparently, this was done in order to give themselves more weight and convince Himmler of the need for this reconnaissance expedition.

The letter also contains very dubious problematic interpretations of some titles. For example, the transformation of Steimel into Steinmahal seems more than doubtful. Or another example: the Wiesbaden cave, which was called the "Cave of Enlightenment". It was noticed by the "romantics" of the 19th century and had nothing to do with the prehistoric era. But Rahn was very persistent in voicing a different version. The "cave of enlightenment" belonged to the "wild women" - the Norns, who were seers.

Or another oversight - the town of Rospe was never the birthplace of Heinrich von Ofterdingen. Although Rahn himself speaks only of the alleged place of birth. In this regard, the first lines of the letter, which tell about many years of work, should have pushed the SS leadership to take Rana under their wing, freeing publishers from the guardianship, who demanded everything new and new books.

The year 1934 could be called a kind of peak in the activities of Karl Maria Wiligut. He was surrounded by orderlies and new adjutants. Among them was the Austrian Nader, and later joined by Hans von Lachner. Numerous institutions and ministries located in the capital of the Reich constantly call the elderly colonel for consultations. Wiligut is often sent on business trips. For this reason, he often does not have time to receive all the visitors. Knowledgeable people, in order to catch Weistor in the "residence", go there early in the morning, before breakfast.

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Among the many visitors who visited the mansion on Kaspar Thayusse Street most often, Gabriela Dechend could remember the following people. It was visited by Hermann Wirth, who later became the first president of the Ahnenerbe; members of the "Order of the New Templars" Richard Anders and Friedrich Schiller. From the department of Richard Walter Darre visited: Linau (racial department), Rechenbach and Proksch (they, like many of Wiligut's acquaintances, were members of the Eagles and Falcons youth organization in their time), Einhausen (an official from Westphalia who oversaw the repair of the castle Wewelsburg), Karl-Heinz Hennigsen; employees of the Ministry of Darré: Reischle, Mayerberg and Baquet. There were many others, but Gabriela Dechend best remembered the visits of Johannes Lang, who was one of the creators of the Hollow Earth theory. According to the cosmogony he developed, people did not live on the surface of the planet, but on its inner (concave) side. He was so carried away by his idea that he was "capable", according to Gabriela, to refute any mathematical calculations.

At about the same time, Johann Christian Lehmann also met with Wiligut, who after the war told Hans-Jürgen Lange about this meeting. Lehmann was embroiled in legal proceedings with the IG-Farben concern, which concerned the use of the yucca plant. As a result, the persecution of the objectionable specialist by the authorities and the police began. Under these conditions, Lehmann turned to Frau Schaefer-Gerdau for help. The same sent him to Wiligut. As a "password", the words that it was Karl Maria Wiligut who at one time gave the woman the ritual name "Gize" were to be used. Lehmann decided to approach Wiligut's house only under the cover of night. He was afraid that during the day he might be noticed and arrested. The doors of the mansion on Kaspar Tajuss Street were opened by Weisttor himself. After that, Lehmann uttered Frau Schaefer-Gerdau, transmitted to him

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words. The colonel let the "fugitive" into the house. A conversation took place during which Wiligut asked Lehmann whether his father was still alive. The answer was negative. Then Vaistor said: "Consider me your second father." After that, Wiligut hid Lehmann for several days from the Gestapo agents, who did not dare to enter the "residence" of the "old gentleman". When the situation began to settle down, Lehmann caught the eye of Gabriele Dechend, whom he called Hilda in a post-war interview. When Hans-Jürgen Lange inquired about this incident from Frau Dechend herself, she confirmed the veracity of this story. In addition, she remarked: "I should not have seen him at all."

Despite his position and rank as SS Oberführer, Karl Maria Wiligut did not always prefer to be in the public eye. All the more strange is his reaction to a small article that was published in the January 1935 issue of Germania. This material, which was called "The Magyar Distortion of History," dealt with the situation of ethnic Germans in Hungary. After the appearance of this article, Wiligut wrote to the editor-in-chief of Germany, Oskar Suffert. The letter said the following: "After reading your monthly journal devoted to the problems of ancient history, I will allow myself to point out the error contained in the assessment of the Zip Germans. Like the historian Traichk

The author of the article showed complete ignorance in assessing the Zip Germans, which indicates a lack of understanding of the situation in Hungary. I know the situation in Hungary more than well, and therefore I know for sure that the German population has been under the yoke of the Magyars for almost a century. This leads to a deterioration in the economic situation of the Germans. But in spite of this, they continue to stubbornly adhere to German traditions ... For this reason, I ask that the erroneous assessment of the Zip Germans, which can be applied to all Germans living abroad,

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Wiligut in the uniform of an SS Oberführer. Photo from a personal file

was duly corrected in the next issue. SS Oberführer K.M. Weistor.

A reply came from the editors of "Germania" stating that the letter had been handed over to the author of the article, Dr. Stranz. Apparently, Wiligut's demands were treated "without understanding", since, among other things, the answer stated that the magazine did not intend to humiliate the Germans living abroad, but "in the near future, the publication of a refuting article for technical reasons was not possible." Wiligut sent another letter to the editor: "Thank you very much for your reply dated February 27, 1935. Please do not mention my name on the pages of the magazine. In addition, I ask you to tell Herr Stranz to contact me." This story, due to its insignificance, should hardly have been mentioned if it were not an illustration that well reflects the spirit of that time. It clearly shows how Wiligut-Weistor used his position with

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SS. So, for example, in one of the letters, he did not fail to declare that on December 20, 1934, the Reichsfuehrer SS handed him a ring with a "dead head".

1935 could be called a quiet year for Karl Maria Wiligut. He takes part in numerous meetings, where his opinion is very sensitively listened to. However, now it becomes noticeable to many SS employees that the elderly colonel is not averse to drinking red wine, and not always in moderation. After Wiligut appeared drunk in public several times, Himmler gives the order never to leave him alone again. Meanwhile, in the SS Headquarters for Race and Settlement, where Wiligut was listed, a variety of rumors circulate, and intrigues are woven against the colonel. At the center of the gossip is his "named daughter" and assistant Gabriela Dehand. Many of the SS officers whispered that she was to give birth to Wiligut's child on Himmler's orders.

These gossips backfired. So, for example, in the spring of 1936, a kind of party for high-ranking SS officers was planned at the "residence" of Wiligut-Weisthor on Kaspar Tayyuss Street. Literally on the eve of this event, Himmler's adjutant Karl Wolf asked Gabriela Dechend "not to stay at this celebration." She later recalled: "Wolf did not order, but asked. He explained his request by the fact that neither he nor Himmler personally could protect me from the intrigues and fabrications that Darre was famous for. It was a very offensive "request" for the girl, but she points out that "there is no smoke without fire", which means that there was some grain of truth in gossip and rumors.

1 These words may be a trick of Karl Wolff, since Darre has always been among the ardent "admirers" of Wiligut, and therefore would hardly have begun to weave intrigues against him.

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Karl Wolf

Karl Maria Wiligut claimed more than once that he was the last of his kind. Since the secret family tradition could only be passed on from father to son, and he, Wiligut, had only daughters, this tradition was doomed to die. Considering the great influence Wiligut had on Heinrich Himmler in those years, and the fact that the Reichsfuehrer SS attached great importance to this "secret knowledge", there is nothing surprising in the fact that the chief of the "black order" could be concerned about the absence of sons from the colonel. In addition, we should not forget about the characterization that was given to Wiligut by the actual creator of the Heritage of Ancestors, Hermann Wirth, who often visited his "residence". He called Weistor nothing more than "an aged erotomaniac."

The erotic component in Wiligut's constructions becomes obvious when he writes about the position of women in prehistoric times in No. 8 of the Hagal magazine for 1935 under the pseudonym Jarl Vidar. The article was titled "Girlhood in Doi

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historical times of the Ario-Germans". Here is the most revealing passage from it: "The creation of a school for girls was developed from the extremely ancient rite "Modranecht" (mother's night). Even in ancient times, both sexes fought for supremacy. In every place where Germanic people-states were established by Aryans or descendants of their blood, women immediately emerged as leaders. This was due to the fact that many men died in the struggle for territory, and therefore women took on leadership in the tribe. Since late antiquity, this rivalry of the sexes has become more and more evident. Over time, in the struggle for the survival of the Germanic tribes, women were able to achieve recognition in the culture of their social equality. But that only happened when

when men were in the minority, as they were engaged in continuous wars that were waged at sea (Vikings), sometimes on land. Only under these conditions did women command the state. We know of several such examples from history. In fact, female-led political states arose along the lines of the Amazonian empire in the south, but almost all of them were born in times of peace and never existed for long. In hand-to-hand combat, they were simply not able to physically resist the attacks of neighboring peoples, whose troops consisted mainly of men. As a result, after a short existence of the kingdom, led by women, very quickly fell apart. However, the Ario-Germanic tribes recognized the need to grant women equal social rights with men. This was done because, within the framework of the newly emerging Ario-Germanic states, in the end, in the struggle for survival, the fate of women was very closely intertwined with the fate of men.

Thus, the institution of German girlhood developed simultaneously with the schools - we could find traces of them in history even after the advent of Christianity.

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to our lands. Their origin and direction of development can only be established today as a speculative idea. In the entire Ario-Germanic history, during the existence of a pre-Christian powerful culture, there was only one single idea that was decisive for the decision-making by both men and women - it was the preservation of the purity of one's own race! The concepts of inter-tribal mixing or incest, which were so actively developed in the Christian era, were not yet familiar to our ancestors at that time. Since Christianity arose in the southern countries, such phenomena were

emblem for those territories. However, the destruction of racial qualities was a disaster for the history of the Nordic peoples. The highest principle for the Nordic peoples was to keep their blood pure. This is unambiguously proved by the customs of the pre-Christian past, which were common to all Ario-Germanic peoples. For example, in order to ensure the highest possible racial purity and superior qualities of certain ruling families, such as the Asa-Uana clan, it was prescribed to marry between immediate descendants, often brothers and sisters. It was not uncommon for women to be tested to test their racial purity. This test reached its climax during the examination of the reproductive organs by the most competent healers (both men and women). Only then were women allowed to marry racially pure men. The condition of these reproductive organs, as well as their shape, were very important for the passage of this

tests.

It so happened that the virgins who were chosen as burgmaiden - serf maidens - had to meet special qualities. Of the applicants, preference was given to those girls who had the most pronounced hermaphroditic features. This was not only to guarantee the restriction of their sexual intercourse, but

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hinder the reproduction of offspring. Creation of the burgmeiden organization (originally the word 'berg' was used - "mountain", which was supposed to hint at secrecy

of this organization) had very specific goals, which will become clear if one takes into account the internal structure of this organization. The girls' corps consisted of four groups. The lowest of these were the hexes, who were charged with maintaining an eternal flame that could be used for signaling (smoke by day, bright tribe by night). Fire was the central part of the rituals and ceremonies (Ara-rita) performed by these women. They also consecrated the home of the newlyweds. When new settlements were created, the fire in them was most likely kindled from the smoldering coals of this eternal fire.

Hexes were trained in herbal medicine and animal medicine, and therefore in some tribes and communities they were used not only as fire keepers, but also as assistants in caring for pets.

It is not unreasonable to assume that Wiligut in this case took as a "sample" the work of Guido von List "The Name of the People's Tribes of the Germans and Their Significance", which describes the birth of offspring by "Germanic priestesses" from "initiates": "Girls from Halga -cathedrals" and "sacred advisers", reminiscent of Indian bayadères from among the female clergymen, had a secret sacral-sexual purpose, namely, the systematic education and training of a noble race, the basis for the later developed nobility. In Khalga cathedrals after these sacred - sexual sacrificial mysteries, the offspring of the "kotings" were born, who, as the sons of gods, were consistently brought up for spiritual and physical accomplishments, for the fulfillment of great political tasks. -

From the rumors that spread primarily from the depths of the SS Headquarters for Race and Settlements, the following

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Karl Maria Wiligut in the uniform of an SS Oberführer

it was clear that the old colonel had plans for Gabriela Dehend. Allegedly, once during a walk, he said to his "named daughter": "We want to make an imperial wall out of you." Walls in the views of Wiligut were unmarried, but women initiated into the secret knowledge

(akin to Scandinavian - volva). Allegedly at that moment, the girl replied: "You could make this out of me when I get older." When Gabriela Dehand was interviewed after the war, she remarked: "Of course, such strange proposals came from the elderly colonel."

The next morning, after the celebration for the leadership of the SS took place in the Wiligut mansion, the colonel turned to Gabriela Dehand during breakfast with the question, could she, on Himmler's orders, give birth to a child? After that, the girl personally turned to the Reichsführer SS, voicing this request of Wiligut-Weistor. Himmler laughed in response and recommended not to take this request seriously. However, shortly thereafter, he advised Gabriela Dehand

leave

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service with Wiligut. Dehand leaves Berlin, and six months later she meets her future husband. This story has been told by several researchers, including

Hans-Jürgen Lange and Stuart Russell. Although in some cases some details of this story looked different: "As soon as I left the house in the evening, he (Wiligut) was drunk again. For this reason, Himmler again asked me to stay, although I was determined to leave the mansion, since my special position in it was an occasion for rumors and intrigues directed against me. In 1936, as far as I can remember, in May or June, I nevertheless, with the consent of Himmler, went to my home. Until my marriage, I continued to work with my mother for Himmler, this time under Prof. Wüst from Ancestral Heritage." After these events, Wiligut-Weistor began to take care of his longtime admirer Elsa Baltrush. Previously, this woman worked for Darre, in the headquarters of the Imperial leader of the peasants with Anna-Maria Köppen.

In July 1936, Wiligut undertook a long business trip that lasted 22 days. During this business trip, he is assisted by the Redens (Hartwig von Reden, an employee of the Peasant Council of the Empire), who not only accompany the elderly colonel, but also provide him with their car. A report was written about this trip, which occupied 87 pages and was illustrated with 168 photographs. We present the final part of this report, which will allow us to draw a conclusion about the nature of the research that was carried out in the Black Forest.

"The business trip of SS Oberführer Weisthor to Gaggenau-Baden and its environs on June 16-24, 1936
of the year.

Results of the localization of the Irminist cross.

1. In this study tour, for the fourth time, the location of the "Spirit-Force-Matter-Transformation" system in the form of an Irminist

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Wiligut walking in the Black Forest

cross. Discovered system is not just "localization", | but the comprehension of the ancient knowledge of the Irminist proto-religion, and

also knowledge of runic writing. This knowledge is preserved

have been used since the most Wotanistic times, since even in that era Irminsul was revered. Here we are dealing with sprareligion | and only then with Wotanism as a distorted cult form | our ancestors (before the advent of Christianity).

2. During my business trip, one more important circumstance became clear. Based on research, | | Observations and calculations undertaken by Mr. Günther Kirchhoff (Gaggenau, Badenerstrasse 24) revealed another system of localization and another system of objects. When comparing the system I found with the system discovered by Mr. Kirchhoff, it turned out that

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that the system I found is shifted by about 2 degrees to the east (in the direction from north to south). Mister

Günther Kirchhoff based on numerous places of worship, etc. found that the lines of his system are oriented at 46 degrees (in the direction from north to south). From this it is possible

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to conclude that these places of worship arose under conditions of repeated changes in the direction of the earth's axis. According to the direction of these lines, it can be concluded that they arose no earlier than three cultural epochs before the advent of the Irminist. It is quite obvious what great significance such a localization of ancient systems based on the remains of ancient places of worship has. Taking into account the most ancient history of mankind, it would be possible to confirm the theory of the longer existence of the Aryans. In this regard, those individuals who are involved in the localization of systems of places of worship, such as Kirchhoff in Gaggenau or Freier in Göttingen, are of great value. Their extensive research deserves the highest

praise.

In this case, the thesis that the fall of the Moon destroyed the highly developed human culture of the Tertiary era, and that the "capture of the present Moon", after some moonless time, caused another catastrophe on Earth, receives a special sound. The fall of the moon caused the chaos described in the Bible, while the moonless time was the era associated with the rise of Atlantis. The current Moon, when it was "captured" by the Earth, caused catastrophes that destroyed the Atlantean civilization, as well as the death of the legendary continent itself. This version is supported by the similarity of the cultures of Ancient Europe, Western America (Peru, Mexico), Central and North Africa. It was because of these catastrophes that the inclination of the earth's axis was changed. In this case, it becomes clear why she now occupies such a position. The localization of various systems of ancient cult places revealed by us also speaks of a change in the position of the earth's axis.

3. As already mentioned in the main part of the report, during my business trip, evidence was found that the remains of giant rocky castles are Germanic architecture. Usually it was designated as Romanesque. Her

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hallmark is the use of existing | | rock forms that were adapted for habitation. So, |

masters of ancient Germanic architecture could create not

only wooden buildings, but also mastered the processing technique

rocks and rocks. We discovered not only rocky

castles, which are quite similar to the mountains located towards

south of Halberstadt, and Abyssinian buildings, but found

also in the rock a binder (a kind of mortar) of varying degrees of hardness. To these!

research should involve specialists in architecture and

construction business, since only they can give us the necessary explanations, but by no means desk surveyors.

The remains of ruined buildings on the rocks mentioned above show that the destruction could be caused not so much

person (in this case, we would have to note the laws |

physics related to gravity) as much as nature. Dan

nye destruction can be interpreted as evidence of

that the Black Forest (and Vogesen) was once in the zone of land

shaking. The sinking of the entire region of the Upper Rhine from Basel. before Manheim must be regarded as the consequences of death. Atlantis. It is obvious that the disaster associated with similar.

lowering of massifs, accompanied by powerful earthquakes, which were able to destroy even the most powerful castle structures erected on the rocks.

4. In this place it is necessary to emphasize once again what to search for.

and the interpretation of old places of worship is clearly not enough knowledge

academic scientists. To understand the essence of the data

drinking facilities, a certain soldier's look is needed, thanks to which it would be possible to correctly assess

the significance of this cultural era. Only military point of view

It is possible to link together such buildings and the corresponding cultural epoch. 5. All the results of my business trip must be characterized

be considered only as a preliminary study of the Black Forest. |

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There is no doubt that in order to fully comprehend Ario-Germanic history, as well as Aryan ancient history as a whole, it is necessary to undertake a series of special excavations in this area. Based on my experience, I can judge that the old places of worship of the ancient Aryans should be mainly sought in the area of the German mountain ranges. Due to the high location, significant discoveries can be made there relating to various cultural eras of our ancestors. It goes without saying that, if possible, it is necessary to establish close interaction between researchers dealing with the problems of the Aryan peoples. In this case, it will be possible to come to the same conclusions about the entire ancient history. In this case, gatherings of scientists dealing with individual narrow problems will obviously not be enough. This project should involve people of genius foresight, that is, those who have a clear vision and are not inclined to indulge in the spirit of petty inter-ethnic contradictions that are so inherent in modern humanity. To the extent that our scientific world proves capable of using innovative methods, to the extent that our German people will be able to achieve high unselfish research.

body results. It is necessary not only to reveal to the world the past of the German people as the main carrier of culture on Earth, but also to gain control over the future.

Carl Maria Weistor.

Since Günther Kirchhoff was repeatedly mentioned in the main text of the report, as well as numerous places around Baden-Baden, which were studied by Kirchhoff, this mystic can be considered with a certain degree of certainty the initiator of this business trip of Wiligut. The colonel saw the main purpose of this trip as "the localization of the four points of the Irminist cross." Somewhat later he

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took up the "study" of Lower Saxony, in which, according to the documents, he was already looking for the "fifth point of the Irminist cross." It is significant that on this trip the colonel was also accompanied by von Rehden, who took 38 photographs for the new Wiligut report. During his research, Wiligut located the following "points". In the town of Ainum there was the "point of the spirit", in Bodenburg - the "point of will", Gandersheim - the "central point of consciousness", on the hills near Engelade - the "point of a strong hand", North of Kalefeld was the "point of the heart", the focus of the Irminist cross. In Brunstein, Wiligut found the "point of conception", in Ebergotzen the "point of the skalds", near Romkerhalle the "point of power".

For the system built by Wiligut, the most important were four points: spirit, force, matter, turn. Apparently, Wiligut believed that the definition of these "points" would allow him to activate his "hereditary memory", as a result of which he should have acquired "ara ritu" - the divine wisdom of the Germanic pro-religion. For example, the colonel wrote: "Studying this area is very important, if only for the reason that the stories and legends that exist here can find a connection with the old times. This can be confirmed by finds from prehistoric times. To do this, it is necessary to carry out excavations, which could be carried out by the forces of the SS standard from Göttingen. And then it was said: "The impressions received could be conveyed in the following way; not only this building (the Irminist Felsenburg is a rocky castle in the Harz), but also all other objects require precise qualified study, which would require a time span of at least several human lives. The Lower Saxon point of localization of the Irminist cross must be given special significance, since strength can be drawn from it. This area southeast of Goslar has long been the center of

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the centers of the Irminists, who for a long time silently endured the oppression of the Wotanists, but were able to survive even until the time of the appearance of Christians here.

These "scientific" conclusions reveal many parallels with Wiligut's statements, which he made during his stay in a psychiatric clinic in Salzburg, where the colonel was collecting stones, to which he attributed considerable value, since he saw carved signs and symbols on them. So, for example, he considered some of the flints to be amulets that were placed in the grave. Or, in some stones, he saw the remains of the former throne, etc. The business trips of Wiligut, which took place through the SS, clearly show how strong was the interest of the head of the guard detachments in Ario-Germanic proto-Christianity. To search for "ancient knowledge", he was ready to resort to the services of very dubious specialists and people who were considered "charlatans".

Chapter 7

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Josef Ackermann in his work "Heinrich Himmler as an Ideologist" noted that the SS Reichsfuehrer was fundamentally oriented towards everything related to the ancient German heritage. This was due not so much to his love of history as the desire to create "some semblance of religion and religious ethics." This was a very specific item in the program that Heinrich Himmler intended to carry out. Thus, for example, in 1937 he sent a letter to his Personal Headquarters, which stated: "We are living in a time of final dissociation from Christianity. The mission of the security detachments of the NSDAP is to convey to the German people non-Christian worldview principles, which will determine its image for centuries to come.

life."

Wiligut-Weistor's ideas about the Irminist proto-religion were strangely woven into the conflict that took place between National Socialism and the Christian Church. However, this did not mean at all that Wiligut's Irminism could find unconditional support from representatives of the National Socialist Party. On the one hand, the formal doctrine of German National Socialism highly valued the Lutheran Reformation, which allowed Germany to gain independence from Rome. On the other hand, it was no secret to anyone that Hitler

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Heinrich Himmler to the left of Hitler

vein admired Catholicism. For example, he declared: "The Catholic Church is a great phenomenon... It is an institution that has existed for two thousand years. We must learn from the lessons of history. There we can find wit and human knowledge." And at the same time, Hitler mockingly assessed all Himmler's attempts to create his own religion as nothing more than "German whims." However, Heinrich Himmler himself was ready at any moment to start a new "Ario-Germanic Reformation." This is evidenced not only by Wiligut's attempts to create the backbone of a future religion, but also by a document in which he actually proposes to take a new course in the religious policy of the Reich. The text of this document looked like this:

"In order to establish a 'great-religion' which can never be revived with the help of empirical knowledge and naturally

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scientific discoveries, the following measures are required, carried out by the state in a reasonable sequence.

1. The strictest protection of historical monuments from all museums (as well as in the so-called private collections). Protection of works of art of any kind (especially if they are dated from the period from primitive to the 17th century), buildings, caves, memorial rocks, rock art, churches, chapels, mounds, as well as all finds, removed from the earth.

2. Coverage of all church property, special attention to its statistical accounting. Then there can be an equalization of the number of believers in the long-standing Protestant and Catholic communities. A full claim of rights to a part of the 'church property' that was lost when changing religion during the transition period.

3. After the adoption of the corresponding decree - the widespread abolition of monastic schools. If necessary, new buildings of monasteries and churches are transferred to districts, regions, gaus that need them.

4. Obtaining the profession of a priest is possible only after receiving a state education, and therefore it is impossible before reaching the age of 24 years.
5. The dissolution of all male and female monasteries is possible only after sufficient control is established over the monasteries and all non-Germans are thrown out of there. The rest can only serve the ideals of beauty.
6. Even when these institutions, which have passed into state ownership, will only promote humanitarian purposes, the people working there will remain in them until their death, without receiving a new monastic name in Christ.
7. When trying to engage in active proselytizing activities or when speaking from a church cafe

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If there is disagreement (with the policy of the existing authorities), it is necessary to expel the clergy from the church.

8. Confiscation of all church property, regardless of denomination, a ban on the transfer of inheritance to church structures. If such wills nevertheless occur, then they are recognized as invalid, and the property on them immediately departs in favor of the state.

9. The state by any means must neutralize the priests of all levels.

10. All religious associations themselves must support their functionaries, and religious organizations themselves must be financed only through donations,

SS-Brigadeführer Karl Maria Weistor.

In some. moment Wiligut proclaimed himself a minister of the Irminist cult. It was in this capacity that in September 1936 he met in Bremen with Friedrich Schiller and Emma Dellbrück. During the reception, he solemnly presents Elsa Baltrush with a platinum ring with the Wiligut family emblem depicted on it.

A month later (October 19, 1986) Karl Maria Wiligut fills out a questionnaire!, which was to be entered into the card index compiled at the SS Office of Personal Affairs. Judging by what phrases Wiligut allows himself, he wants to give himself more weight. For example, when asked about education, he notes that he studied geology and ancient history at the university, and then did research in these areas. Let us recall that Wiligut attended lectures on mathematics, national economy, finance, trade, private law, and mechanical mechanics only for a short time through the Austrian army.

1 Not to be confused with the autobiography, which will be discussed in the following chapters.

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The bowl used during the SS naming ceremony

a truly academic education. If we talk about the issue of foreign trips, then in no archival file was there even indirect mention that Wiligut had ever visited Turkey and Africa (as he indicated in 1936 in a questionnaire).

On November 9, 1936, in the personal file of Karl Maria Wiligut, an entry was made that he, as an officer of the Reichsführer's Personal Staff, was awarded the rank of SS Brigadeführer. This is doubly remarkable when one considers that on August 26, 1936, Wiligut wrote a statement announcing his membership in the Schlaraffia, which was equated with Masonic lodges. All these events clearly show how interested Heinrich Himmler was in the elderly Austrian colonel.

Already in the new SS rank, on January 4, 1937, Karl Maria Wiligut conducts the so-called "naming" ceremony in the family of SS Gruppenführer Kara Wolf. A documentary description of this ritual action has been preserved. "January 4, 1937. Today, January 4, 1937, from my home in Schörn, near Rottach-Egern on the Tegernsee,

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SS Brigadier General Karl Wolf sent me, his Reichsführer SS, the following report: "Reichsführer SS! With this report I inform you that on December 14, 1936, at the end of the third year of the Millennium Reich, my wife Frieda Wolff, nee von Röhmhild, gave birth to our third child, the first male child. To which I reply: "Thank you! Your report was heard by me in the presence of witnesses, godfathers of the child, namely: myself, SS Brigadier General Karl Maria Weisthor (Wiligut), SS Major General Reinhard Heydrich and SS Captain Karl Diebitsch. Your child will be entered in the register of newborns of the SS and entered in the order book of the SS". The ritual looked like this. SS Brigadier General Wolf handed the baby over to his mother. After that, Himmler gave the order to Weisthor to conduct the ritual of "naming". Wiligut wrapped the child in a blue ribbon of life and uttered the traditional words: "A blue ribbon of fidelity winds through your life. Every Aryan, every self-conscious Aryan must remain faithful! This blue ribbon symbolically links birth and marriage, life and death, And so this child is associated with my deep desire for him to become a real Aryan boy and a staunch Aryan man. After that, Wiligut took the bowl and said: "God is the source of all life! From God comes your knowledge, sense of duty, life's work and the whole meaning of life. Every sip from this cup serves as a confirmation of your connection with God. After returning the child to the mother, he utters a new ritual phrase: "This spoon will feed you until you grow up. Your mother will show her love by feeding you with this spoon, and will punish you by depriving you of food if you break the commandments of God." After that, the spoon was also passed to the mother. In conclusion, Wiligut proclaimed: "You, child, will wear this ring, the ancestral ring of the Wolf family, as soon as you prove yourself worthy of the SS and your kind. And now, according to the will of your birth

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telei and the order of the Order of the SS, I name you: Thorisman, Heinrich, Karl, Reinhard. Let parents and godparents nurture the brave Aryan heart in the child, according to the Will of God. To you, dear child, I wish to keep myself and, having matured, throughout my life proudly bear the name "Thorisman" as my first name." Later, similar ceremonies began to be held in all the houses of Lebensborn, where children were born. Formally, they were "included under the protection of the SS".

It is noteworthy that during the "naming" ritual, Karl Diebitsch was present in the house of Karl Wolff, who at that time was in charge of several SS projects, including the creation of wooden carved coats of arms of all SS Gruppenführers, which were supposed to be located - hang out in a special hall of Wewelsburg castle. Diebitsch was considered not only an artist, but also a specialist in symbols and coats of arms. It was precisely in this way that the Heritage of Ancestors began to use as its main symbol the image of the ancient German shrine - Irminsul. In this activity, he acted as a kind of "competitor" of Karl Maria Wiligut. Jochen von Lang in his book "Adjutant" reported: "Among the numerous aristocrats,

who were holders of the SS rank of Gruppenführer, by no means all could boast of having family coats of arms. Only Heydrich and Wolf could afford this, with the help of their friend Weistor. Unfortunately, at the present time it was not possible to find designs of family coats of arms, which were made by Wiligut for high-ranking SS officers. For example, it is only known that Wiligut-Weistor helped Gruppenführer Erich von Bach-Zelewski use the runes to create this kind of coat of arms. In addition, information has been preserved that in 1938, the development of a coat of arms for SS Gruppenführer Oswald Pohl should

* For more details on this plot, see A.V. Vasilchenko "Leben-sborn. An incubator for true Aryans. M.: Veche, 2010. Chapter 6. "Clients" of "Lebensborn" and applications.

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was to do "The Legacy of the Ancestors." This SS structure again acted as a "competitor" to Wiligut, who planned to design a coat of arms for Paul based on his family seal. Among other things, the colonel suggested creating a family ring, which was supposed to be passed on in the family of Oswald Pohl from father to eldest son. The fact that in this "competition" at least formally won the "Ahnenerbe", says the order of Karl Wolff, which he, as the head of the Personal Staff of the Reichsfuehrer SS, gave at the end of 1936. It actually assigned this area of activity to the employees of Heritage of Ancestors.

In April 1937, Karl Maria Wiligut was presented with an examination of the manuscript of SS Hauptsturmführer Eckhardt, dedicated to the problems of "earthly immortality". Wiligut's review of this manuscript has been preserved.

"From SS Brigadeführer K.M. Weistor

April 1, 1937, Reichenhall, Hindenburgstrasse 4 Ref: SS-Hauptsturmführer Professor Eckhardt's work on "Earthly Immortality"

Reply to a letter dated March 23, 1937.

Enclosure: Eckhardt's manuscript (pages 1 to 162) to the Reichsfuehrer SS, to the Personal Headquarters

To SS-Sturmbannführer Ulmann, ZU 11 Berlin, Prinz Albertstrasse 8

In all respects, the work of SS-Hauptsturmführer Prof. Eckhardt is excellent. However, it requires some adjustment, which could be done during a personal conversation with me. Thus, for example, it escaped the author's notice that the Gauts-Goths formed the key stratum of Western Germanism. In this connection, I point to the work of Associate Professor Rubel from Cologne, who at one time carried out the study of East Prussia on my order. He also worked in Germany's neighboring countries, where he could find

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in authoritative archives, there is evidence that once on the territory of Central and Southern Russia there was a gigantic empire ready. In addition, Professor Eckhardt preferred to use sources that cannot be considered as completely reliable. But this confusion is inherent in ancient Germanic history, and therefore I cannot blame the author for these vague sources of medieval origin. It would be helpful if Professor Eckhardt would be kind enough to provide a copy of this work so that I can mark the appropriate passages before the forthcoming discussion.

K.M. Weistor, SS Brigadeführer.

It may seem very interesting that Heinrich Himmler believed in reincarnation, rebirth (the subject of Eckhardt's manuscript), and therefore this book could be of considerable interest to the Reichsfuehrer SS. Himmler's personal physician, masseur Felix Kersten, wrote in his memoirs of a conversation he had with Himmler in 1942. Himmler declared: "The Indo-Germanic peoples believe in the transmigration of souls. Life doesn't end when you stop feeling it. Those good and evil deeds that a person does on our earth affect his next life in the form of karma. This is fate, but by no means inexorable - we can control and change it. Germanic beliefs do not provide for submission to divine grace, however, all your actions on earth will inevitably testify for or against you. However, you get the opportunity to change your destiny in a new life by your own efforts." Some time later, Kersten asked for a comment on the widespread National Socialist thesis that "the only form of life after death is children and grandchildren, just as our ancestors continue life only in us." In response to this, the Reichsfuehrer SS said: "I do not enter into

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arguing with such statements for the sole reason that most of my people are not yet ready for the religion that we have been talking about. It will only confuse them. Besides, it is good for us if they hold such views, because they will try to bear as many children as possible, because no one will bear the thought of their oblivion. This is a human weakness and should be taken into account. Of course, such a belief is childish. Just think how little consolation the idea of being reborn in his children will bring to an honest man if they turn out to be complete nonentities, or even criminals. This idea makes sense only in connection with reincarnation, when you believe that your soul will be reborn within the framework of a large family - and this is exactly what the Germanic peoples believe.

Wiligut evaluates and edits by no means isolated manuscripts. So, for example, almost immediately after Eckhardt's manuscript, the work of his "student" Emil Rüdiger "Eddic Eugenics" was handed over to the colonel. It is significant that Richard Walter Darre asked Wiligut to pass his verdict on this work. In a response letter, Wiligut-Weistor informed the Imperial leader of the peasants: "It (the manuscript) made me happy, because this person, thanks to his speculative conclusions, came to conclusions that completely coincide with our point of view. I believe that this is a very valuable work, since in the end it will be of great importance for the development of our people and their future.

What Rüdiger referred to as the "Germanic elemental force" was for him merely the result of birth control planned in ancient times. Rüdiger believed that the principles of this population policy were laid down in the Edda. If we evaluate this work as a whole, then it is best to judge it by the following passage:

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Heinrich Himmler listening to a Norwegian folk instrument

physical and spiritual-psychological inquiries. The purpose of the Vans to ensure the physical, and Ases - for the spiritual development of mankind can be traced from prehistoric times and will be traced until humanity reaches its final stage of development. In the emergence of pre-humanity, we see only the purely Vanian, that is, psychophysical, force of creation, which was directed at the development of pre-human forms. She is identified in the Edda as Ymir. It was intended for the first serious test of the three Ases: Odin, Vili and Ve. It influences because of their spiritual impulsiveness. Ymir is

the only suitable form for such spiritual-psychological impulses. Gradually, sub-humanity comes into that form, which in the Edda is called Gyumir. In Gyumir we can see the foundation of all mankind. From this tribe, most likely under the influence of the cosmos, a branch of humanity emerged, which was distinguished by a higher spiritual sensitivity. In the Edda this branch was called Hymir. The proto-people Hymir and Gumir were opposed to each other as

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gentlemen and servants. Hyumir people were an excellent means for embodying the influence of the Ases, and gumir people were predetermined.

meant for the inexhaustible energy of the industrious Vanir. All subsequent attempts to develop new generations with high intellectual abilities from gumir people ended in failure. Thor's hammer was supposed to destroy the fruits of these failed attempts. The Vanir decided to protect the gumir people in order to warn them against all subsequent aspirations of this kind. Ases, on the contrary, laid claim to humanity, which they wanted to spiritually transform

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The title page of the Hagal magazine, in which the poem "Numbers" was published

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zit. The clash between the Vans and the Ases has been settled. Peace was made. From that moment on, the Vanirs had to physically prepare humanity for each subsequent step in spiritual development. Ases in their greatness could only exert a spiritual influence on humanity when it (humanity) was physically prepared by the Vans. The truce between the Aesir and the Vanir presupposed the unification of their efforts to improve subhuman forms. Gyumir's inexhaustible physical strength and Hymir's spiritual mobility were no longer opposed to each other. From now on, they should complement each other as much as possible. Well-matched couples of Hymir-humans and Hymir-humans in marriage produced the first representatives of our humanity. In the Edda, these people were designated by the word Himin.

The surviving issues of the Hagal magazine for 1934 allow us to conclude that Wiligut used some kind of numerology in his constructions. In any case, he endowed figures and numbers with a special meaning. In the seventh issue of "Hagala" for the indicated year, Wiligut's poem "Numbers" was published, which he again preferred to publish under the pseudonym Jarl Vidar.

NUMBERS Runes whisper, numbers speak

When the great ancestor Toit teaches us how to whisper Runes,

And God the Creator will equip with his word the power of matter

Then also the figures will arise, which will give the rhythm of the future, present and past to everything that happens,

Denoting the numbers with color, shape, sound in the structure of everything that exists,

They vibrate in the eternity of the Cosmos and the Earth...

They are the laws of all Forces through which God the Spirit is manifested to act according to the first principles from which they are born...

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They give clarity to their Power, the power of their light

In the ancient ether God creates the universal history. They rush among the moving cosmic stars,

Destroying and creating new worlds.

The wise word is embedded in the golden ratio,

where only one, two, three make sense,

Three by three is the great nine

really the final numbers!

The three norrs are the three heads of Mimir,

each of which is multiplied by three.

And Mimir's head becomes gigantic, like the essence of the number of history. And the wisdom of God gazes at the fountain of Urd...

So I want to tell you about the numbers, how they were created. As the progenitor Toit taught them to his people, having learned about it from God. How will this wisdom keep you in the new day.

And how the law blossomed anew.

And from the words and figures the people on Earth learned,

That God in his universe is revealed in the future and in the present!

N-ul is the unconscious Self, ul-spirit, a non-spiritual entity. It stands on the other side of time and events as a single "nothing",

This is "Ur-being, Ru", spirit and matter, devoid of power.

This point in the Universe is subject to the rigid will of God. The commandments of God are inactive — only I exists in everything. The unification of forces is mysterious, as the essence of the greatness of Creation. Reminiscent of the Universal egg, the will to concentrate is manifested, Divine rigidity puts an end to destructive chaos.

At this point grows "ans"!, ephem - Divine unity in the Universe, and there is a light of unspeakable purity.

God-Hari himself as time and space, as Unity,

Being and Government

1 Ayin is one. 169

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In spirit, in matter, by means of force it is affirmed through its

number.

"Spirit in matter" from the ethereal form reveals a hidden duality And this duality is the beginning of all beginnings, the king of concern for life. From strength as will, harmony, to the affirmation of the sprouts of life. The light is hidden in the darkness, but it is gradually gaining strength.

And this is the duality of the deepest meaning, God-Spirit in power -

life!

Duality: the spirit through force is embodied in matter. This turned into the king of God's eye - the rolling eye. And out of two came the three that we all know

And we call the trinity of Divine forms.

It results in the birth of authority by God's power and will.

In the eternal rhythm of action, the king is filled with light!

Out of three, four grows, the ancient flame of transfiguration,

From within the Divine Universe is filled with "Fyurog"...

From the "furs" grow the sprouts of a new being.

In creation, a swastika appears - the sky above the Earth.

God's eye is placed with the coat of arms "jyura" - as it embodies "three"

And transforms Being through "fur"!

From the fur, "fem" arises, the king five in a female form. It is called upon to act through spirit and matter in the name of universal laws.

It brings the law and rhythm of the movement of force to the flame.

And preserves the Universe in its right hand symbol, Hidden is the attraction of this lady, Ur-events rule.

Fem is a voice from the work about the present and the past.

! Fir - four. 2 Funf - five.

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From the femme will grow "six", the germ of strength generated by the will to work.

Spirit, force and matter are doubly united in the Divine Order "Odal".

Our ancestors are in fire, water, earth and air. Gotania - from the genus Toita: Ases and Vans.

That is why the Teutonic people from the primordial times carry the "God's eye" now and forever, forever and ever.

And you carry zi-bi-la!, the predecessor of the word za-ze, seven. The answer is: life is the solar right of the Teutonic people! The sevenfold strength of the spirit is the order of all life!

If you comprehend it to the depths, then you have not lived in vain! Seven is three and four! Through these figures the Lord speaks,

Seven is the key number of all human ages.

Management brings in the run of time - the cycle of all things - the Rhythm of everything that happens in the world in its sacred circle. The consequence is separated from the root cause, a new one arises again.
life,

And she is ready to pass judgment again at her end.

And therefore it is connected with the number "eight" in all its usefulness and piety. This is wisdom, which in all sciences is called

"top eight".

The ancient word "ni-un"? - this is the essence of the spirit as the Ruler of the world, Three times multiplied by three - the power of the deed, the knowledge of Creation,

In nine, the sphere of all forms of the universe is embodied.

As the Divine last, highest Testament is the Creation of Divine rules.

The nine commandments are the power by which the spiritual will

In the cycle of accomplishments through the Divine word it fills the matter!

1 Sieben - seven. 2 Noah - nine.

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The cycle of numbers has been transformed,

In the ancient word "cent"! the spirit rallied in the sphere through force.

She turns eternity along the path of the Mitgard snake.

Having destroyed, it again creates sprouts in the course of its Creation. Therefore, the divinity of the events of the Universe is embodied in nine, The kingdom of Hymir begins with "ten", then God will never disappear!

"Ten" "ideas of the Divine sky" are filled with deep meaning, Arises from the transfigured word "hall" in the circle "Om",

And it speaks through the "pillar of Irmin"?, the ringing of bells is heard, Blue flowers of All-happiness, the keys and tips are kept dry. With the word "Kingdom of heaven" the word "ma" opens

And blessed forever and ever, "amen"

So passed with ten Divine figures

all the beginnings of Heavenly Space

And their hundreds of meanings rush in the cosmic ether.

From hundreds to thousands that are reflected on the ground,

Therefore, man in his ardent striving storms the heavens. But God is time, matter and force, He is the space of the ether and its time.

Therefore, he builds his Eternity on thousands of future numbers!

Rune Warning.

Ancient runes whisper! They miraculously preserve the epochs when God, as a Spirit, spoke the word of Creation to our ancestor Toit. Many thousands of years have passed, and they have passed.

Irmin counted five human epochs on this Earth,

Rune signs arose from sculptures and hieroglyphs,

They are the sprouts of a Nordic culture that is unlike any

what other.

1 zein - ten. 2 Irmin-zaul - Irminsul.

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It is conducted from victory to victory by the "eye of God" through the worlds.

Today, it doesn't matter, it's rated as a cult-ur-traeger.

On the July holiday of 1937, which coincided with Christian Christmas, Karl Maria Wiligut prepared an unusual gift for a small number of people, mostly close associates of Himmler, as well as some admirers of the ideas of Weisthor himself. He published in the form of a beautifully designed booklet "Gotoskalanda" ("Divine Calendar"). This is a fairly rare document that is almost never included in the bibliography of Karl Maria Wiligut. However, it deserves special attention, since it contains the "annual cycle" that is obligatory for every ritual practice, which can clarify some points regarding the religious concepts of Wiligut. In this case, Wiligut used the ancient Germanic names of the months, which were used in some Völkisch groupings. Some of these names were clearly meant to refer the reader to the "barbarian times" that existed until the 10th century, when Germany was conquered by Charlemagne (the Great). An analysis of the text of the Gotoskaland reveals that it was partly based on Guido von List's The Religion of the Ario-Germans. This is another indirect evidence that Wiligut interpreted the heritage of Guido von List in his own way, trying to give it a somewhat "different" sound. In this case, we should be interested not in the borrowing of individual terms, but in Wiligut's own understanding of the ritual annual cycle. Using the terminology of von List, Weisthor fundamentally avoids mentioning the Germanic pagan gods and goddesses, preferring a monotheistic cosmology. However, Guido von List himself, in some of his works, said that "twelve gods" were the result of the development of a single deity.

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Cover of Gothos-Kalanda

Wiligut's use of folk etymology and the application of the principle of dividing words to comprehend their true meaning is very characteristic of Ariosophy. In addition to using specific punctuation, Wiligut put some of the words in quotation marks to draw the reader's attention to them. Some of the stanzas of this poem are, in fact, a play on words, and for this reason their exact translation is hardly possible. So, for example, he divides the German word mepae (turn, transformation) into two syllables \UTE-en4e, which should formally mean "the end of Ve". However, in this case, Wiligut hinted at the "true" meaning of the word, which was supposed to be written as Meh-Epae, that is, "the end of sorrow", which was supposed to come out at the beginning.

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scrap of a new cycle. No less paradoxical is the formula applied to the "Divine nature" Or-pa&-Og (from Orpatosig - "original nature").

GOTOS-KALANDA ("DIVINE CALENDAR")

Hartung (January)

Love is the first principle of Creation, His laws are revealed to us in everything.

It is given to us by God

Like good old wine.

It is always the beginning of man AND his yearly cycle.

Love knows no boundaries.

She gives praise to the Almighty.

Hornung (Ferval)

Moonlit night - the most mysterious phenomenon - Love knows no time and space

God descends on us with her

And gives us immortality.

Why do we want to kiss when the crescent moon disappears? Even if he dies

That love will always come back to us!

Lenzing (March) Youth appeals to impulses of passions, To which all are subject in spring. And forever young love Is knocking in the soul. 175

This is the soul of the Divine Faith: Love strives for the stars, Love, like a dove, rushes into the blue ether.

Love, Love - and only Love

It rushes over endless meadows, forests and open spaces. In every impulse is to us

The greatness of God!

Ostremond (April)

Insignificant is the paganism of many deities,

Whoever believes in the one God, will entrust him To lead himself through all the storms and hardships, Since his betrothed is Love itself.

True Love is adamant, It does not depend on the weather in the yard, And only that is changeable,

Who holds back the month of May.

Vonnenmond (May)

The blossoming of May is the May Ever-Existing Miracle. The light of all the world's suns shines And the all-goodness of God is manifested.

You don't need any higher knowledge, You don't need any unseen songs, All you need is the flowering of May, Filled with the gold of the sun!

The forces of creation wrapped themselves around the slender female body,

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Full of heat and warmth of life.

Husband and wife are embraced by forces -

The two of them are united by desire

Creations of beauty - they become One, As soon as God extinguished their flame,

They merge into streams.

May is beautiful in its prime.

What is space? What is time?

God's will on earth.

She will be the most beautiful dream of man.

Brahmond (June)

June asks us a restless question: Love Divine miracle, Phenomenon! In timid weeping we ask

Who are we? How eternal are we?

And wonderfully thrilled

Creation is sacred

The divine spirit expressed itself in a blessing And now rests in higher knowledge.

Hoymond (July)

Thirst burns in Creation, Unseen and full of consolation... How should fulfillment come From the restless tears of Love?

The execution is

What is called the universe

Where lies the beginning of eternity,

Eternity burns forever, because it has always burned. People call it space and time.

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Erting (August)

Augustus is the wisest of the moons, He shows the runes,

Now you can find out

What was previously unknown about love!

The heat is in the ether of the Universe, so that a person will sooner or later find out, He will always be drawn into the cycle of events,

What are the secret dreams of man?

Fire, life, happiness, bliss?

But this is just the foam of the waves of the Divine Sea, Which beat against the shores of eternity.

Conception is a phenomenon full of secrets, Symbol of this whole world,

And also those who searched and found.

They were nothing, but found themselves.

Shaiding (September)

I am a tree, bent under the weight of the fruits of its birth,

I'm like them, empty or full

And also for Love, big or small.

These fruits show us

The deepest meaning of Love: The triumph of birth, life, conversion Leading us to the Divine Spirit.

And God's Spirit is True Love.

She stands above the whole world, even above the universe. She governs this universe and its principles.

She is open to those who remain faithful to her.

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Gilbhart (October) October is called the measure of the earth

The deeds of man and his thoughts, His impulses and secret desires, But only Love is the only God.

Where are time and space?

They are fleeting, they are a moment from a person's life! Only Divine Love can be eternal, When fleetingly I plunge into it.

Nebelung (November)

Darkness that destroys souls

Never known such darkness before!

But God is with me and in me,

And I will cast aside the horror, making it material,

God is Love: he is bright,

He purifies even the material world. Comprehend Love through it

And the darkness will recede away.

Yulmond (December)

Twelve flashed in space and time They are just a fleeting moment of eternity. Only the Almighty God

is ternary,

He shines light into our being.

And so the turn

in the Divine nature is only the beginning.

Karl Maria Wiligut was involved in the formation of wedding ceremonies that were to be practiced in the SS. This is indicated by the correspondence conducted by Heinrich Himmler.

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"October 18, 1937, Berlin - From SS Reichsführer to SS-Obersturmführer Höhne I have studied the sent sample of a wooden bowl with a lid, in which you plan to put bread and salt, to be given to young married couples. I ask you to contact SS-Brigadeführer Weisthor and discuss this matter with him.

I believe that the wooden bowl itself should be somewhat |

smaller, and the design of both items is more

shym. We need to think about how to fix it by the end of the year =

production of 15-20 thousand similar bowls... I would also prefer that the name of the spouse be inscribed on one side of the bowl

female couple, as well as the name of the SS unit in which I

husband serves. And on the other side, some saying was carved, speaking about the meaning of bread and salt in the house. Please discuss this issue with Brigadeführer Wiligut. I expect you to submit one or more images.

Reichsfuehrer SS Heinrich Himmler.

Strange as it may seem, SS-Obersturmführer Höhne contacted Wiligut very late. He wrote a letter to Wiligut only on January 17 (three months later!) 1938. It said: "Dear Fuhrer Brigade! At the request of the Reichsfuehrer SS, I am sending you a sample of the woodwork that the Reichsfuehrer SS plans to use at SS weddings. It is planned to store bread and salt in it. I would like to receive your opinion on this subject. Regarding the symbols used, I give the following information. The triple ribbon on the outside of the bowl is a symbol of eternity, which is typical for Viking products. Swans are the oldest symbol of fertility. They are marked with the hagall rune. Similar images can still be found in peasant

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customs. The lid for the bowl is a swastika with twisted ends, which is semantic symbol of this millennium.

Since the Reichsfuehrer SS asks that the final version of the bowl be as simple as possible in execution, I want to ask you: which of these symbols can be omitted in order to reduce the cost of production of these bowls? It is only impossible to exclude the lid, since not a single grain of salt should fall out of the bowl. This custom is still preserved in my homeland and is as follows. The father of the bride takes freshly baked bread on the wedding day, cuts off the crust, bites off of it, and then passes the bread to the bride and groom, They must bite off it. The remains of the loaf are burned. The crust is understood as the beginning and end of a loaf of bread. He, along with salt, is immersed in a jar. In my opinion, this purely German custom is reflected in Christian prayer; "Give us our daily bread". I would be very grateful for your prompt reply.

Heil Hitler! SS Obersturmführer Höhne.

Unlike SS Obersturmführer Höhne, Karl Maria Wiligut was more efficient. A few days after receiving the letter and a sample of the wooden wedding bowl, he gave his answer. It read: "Thank you for your letter of 01/17/1938 with a wooden bowl attached to it. I can tell you the following. I can confirm that its design with symbols is correct. It is imperative to leave both swans and the hagall rune on the bowl. The frieze in the form of an intertwined ribbon on the outside of the bowl could be simplified by replacing it with a symbol of eternity, since the ribbon really overloads the design of the bowl. A simple ribbon with the symbols of the troika, which is also well known to you, would suffice. Instead of a swastika with solar spirals on the lid, I would suggest putting the words "sigil" and

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ANAREY VASYLCHENKO |

"Goth". "Zigil" is the embodiment of the idea of a snake, which, biting his own tail. The selection of runes for the image of the word "Goth" should reflect the correct understanding of the divine essence, that is, as it was transmitted in 1552 in Halberstadt on the tombstone of the bishop buried in this city. In addition, decorating the bowl with runic symbols would significantly reduce the cost of its production, since this does not require the most painstaking work of the carver. Your thought on the Christian phrase: "Give us our daily bread | today" is also true. It must be attributed to old customs, one of which was described in your letter. |

SS Brigadeführer K.M. Weistor. |

In his constructions, Karl Maria Wiligut relied not only on the notorious "German heritage". So, for example, on January 29, 1938, SS Gruppenführer Karl Wolff directed | | For Karl Maria Wiligut, Vasily Mikhailovsky's book "Explanation of the actions during the celebration of the sacraments in the Orthodox Church", which was published in St. Petersburg in 1870. | Doubly interesting is the fact that this book was in the library of Heinrich Himmler's father, and therefore Wolff urged in his explanatory note to read ~ and return it to the Personal Headquarters of the Reichsfuehrer SS. It remains unclear whether the translation of this book has already been carried out from Russian into German, or whether it was already published in German at one time. In any case, it took Wiligut a couple of months to read this work. In the middle of March. In 1938, he returned the book along with a letter addressed personally to Heinrich Himmler. It said: "I am returning the book that was sent to me for review. Its content | seemed to me so interesting and important that I would like to make a few remarks which may

have meaning _ for our achievements. First of all, I rushed | | in the eye that the Orthodox Church is similar to the Catholic |

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means 'true faith'!. However, with all this, she calls herself a 'loving mother'!. Thanks to this, it becomes clear why the priests of almost all Christian faiths wear vestments that are very reminiscent of women. time. The function of the so-called 'pagan council'. chitsy" as we know it, at various stages of evolution mingled with the functions of male advisers, eventually becoming the clergy of all Christian churches. We find evidence of these changing forms in the ever-transforming cultural expression of the peoples of the Mediterranean.

From the provisions of this book it clearly follows that for a long time various Christian denominations (Greek Orthodox, Roman Catholic, etc.) during the Councils tried to go

one common way, predetermined by the Hebrew Old Testament. All later schisms in various Christian religious directions have in general only

small matter. All Christian denominations must recognize that the differences between them lie only in the form of counseling: women through women, and men through men, which now guaranteed the dominance of a unified Christian clergy in all spiritual areas. To know the true meaning of Christians. clergy, it is necessary to set out the functions of both women and men from the Aryan point of view!

During the end of the era of matriarchy, women were divided into: hex, drud, val, albrun, valkyr. Hexes cared not only for the battle fire, but also for the birth fire

e Orthodoxy, orthodoxy and Catholicism are synonymous words.

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"sacred hearth". Certain ceremonies and so-called cult customs, of course, were associated with all these female functions, the Druds acted not only as assistants at the birth of a child, that is, as midwives or midwives, or advisers in love affairs. affairs, but also regularly appeared at meetings of men, for example, when there was talk of starting a war or making peace with neighboring tribes. The Albruns were the best! wise women in all the Ario-Germanic tribes, they were entrusted with the leadership of orphaned children and women widowed in the course of hostilities. Valkyrs. had to take care not only about being on time. During the war, not a single man left the battlefield without permission, and it was also incumbent upon him to protect the territory from the battlefield to his hometown. They were supposed to bury those killed in battles and look after the wounded. In the event that everything! men died in the struggle, then they had to raise themselves: swear to protect their homeland. The fact that very prudent vakir tried to restore military losses, and therefore slipped into hetaerism!, was quite logical, but it could not. continue for a long period

Did men discover their functions in fit?. Goody. were not only the elders of the clan, but also communities, regions and tribes. Later when the western francs, like ripu-! the Aryans admitted that they 'renounced Ararita', then the years began to transform into druids, that is, a pagan spirit

and I

venity, which became a model for later Christ

1Heterism is a term derived from the ancient Greek "geter"; introduced by I.Ya. Bachofen to refer to disordered sex. relations at an early stage in the development of human society. (in modern science it is denoted by the term promiscuity).

? It would be more correct to use the word "years". But since in Russian it has, in order to avoid confusion, in this case it a well-defined meaning, the word * _ will be used "suitable."

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Ansky clergy. It goes without saying that all the assignments of both women's and men's advisers were connected with customs, traces of which we can find in our people even at the present moment. Christianity developed the authority that each of the functions signified, meaning that they were filled with the "Holy Spirit". This was done in order to become an intermediary between God and man. That is, Christianity intended to usurp this power. Christianity put forward theses about 'holy gifts', 'deliverance', 'repentance', 'enjoyment through suffering', so that the intermediary functions of gode-

new and women ... We find in the Christian church cult superstructures of the most diverse customs of the godins. There is not a single Christian custom in which we have not found a predecessor from ancient times. This applies to all seven so-called "sacraments".

[Chapter 6. Wiligut and runes

The dating and origin of the runes have always been very

problematic, and therefore everything that was connected with these

symbols, constantly attracted people to itself, pushing

their most fantastic interpretations. At present

these ancient Germanic signs are mainly the lot of _

all sorts of "esoteric researchers". It is indicative that this process began not in our day,

Before discussing this part of the heritage of Karl Maria Wiligut, we must immediately make a reservation that many of the used | |

the runic signs he received were, as they say, "remakes". At the same time, the interweaving of two or three classical runes with the so-called dressing runes allowed for an infinite number of variations.

Konstantin Reichard in his "Rune Studies" (1936) wrote: "Already in the 16th-17th centuries, northern scholars admitted the possibility that "soon" runestones would become the subject of speculation. In fact, very little says that runes could have served in ancient times to create a European or even "Indo-Germanic" ancient alphabet, and were not at all suitable for oriental inscriptions. One should beware of such dubious assumptions that modern authors operate,

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who have no predisposition to scientific criticism, and many of them are completely incompetent." Wiligut-Weistor, on the contrary, saw in the runes "a divine phenomenon, a means to comprehend all world events." Runes were an instrument for him, which "from ancient times was a spiritual and religious property of the public and was carried to the present in the secret traditions of individual families that owned this art." In the "Poems of Runes" published on the pages of the Hagal magazine in 1934, a poetic interpretation of the so-called runic key, which was proposed by Wiligut, was given. In contrast to the classical runic system, the futarka, the "runic key" contained many signs that were proposed (read, invented) by Wiligut himself. One could not consider this "discovery" of the elderly colonel, if it really did not serve as the key to his "prophetic sayings", the Halgarites. By and large, it was the Halgarites that underlay all the work with runes that Wiligut practiced. As mentioned above, all halgarites were numbered. The last of them had the number 6119, and therefore it might seem that there were several thousand of them. Into reality

but this was not the case. There were only a few dozen of them. Rudolf Mund reasonably suggested that the numbers were assigned to the Halgarites in accordance with a complex numerological system, which was based on the numerical value of the Wiligut runes. Calculations were made on the basis of the first runes that stood at the beginning of each line of the halgarita. At the same time, the same numerical values were reduced. This system is best

demonstrate on the 179th saying - halgarite. It originally read as follows:

Ku! - ai ti

Ieka Fag

ÿagity ia ti

ÿÿÿÿÿ ÿÿÿ.

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Now we will process this saying according to the system

· Wiligut to give her a number. The first line began with the letter E - it is assigned number 17.

The second line began with the letter I, which is assigned the number 14.

The third line began with the letter ÿ - it is assigned the number 9.

The fourth line begins with the letter I, which is assigned the number 14.

After the repeated numbers 14 are reduced, 17 and 9 remain (in sequential order). As a result, this halgarite saying was assigned the number 179 (17 + 9).

Rudolf Mund, following Wiligut, repeated: "Knowledge of numbers is a heavenly science. The knowledge of the runes is a divine revelation."

However, this system of assigning numbers to Khalgarites could not be applied to all sayings. So, for example, in the sixth halgarite the number 6 is repeated four times, which, logically, should lead to a two-fold reduction in a pair of sixes, which means that the saying should have had a zero number. Or another example. In the 60th halgarit, the numbers are simply added up without any abbreviations. This circumstance indicates that the system of calculating halgarite numbers as presented by Rudolf Mund was not universal. Despite the fact that there is no clear answer to the question why exceptions were made in the above cases, all followers of Wiligut's ideas still continue to adhere to the existing halgarite numbering.

Basically, all the Halgarites that Wiligut spoke were written down either by Werner von Bülow or Emil Rüdiger. Using the legacy of both, Rudolf Mund, in his book Fragments of a Lost Religion, tried to

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LAM - JOB + ^k 1 and 4

Halgarita "The motto on the coat of arms of the wise king"

to translate those sayings into modern German. However, for the most part it was very difficult. And multi-page interpretations of short quatrains seem very doubtful. In this case, one could talk about free reasoning on the topic. However, in our case, we are talking not so much about scientific knowledge, but about the revival of the "lost religion", and therefore it is not the "power of fact" that is important here, but the "power of faith". Nevertheless, some of the halgarite translations are not only quite logical, but may in their own

turn translated into Russian. Let us take as an example the "non-numbered" halgarite (only two of them are known in Wiligut's legacy). The saying that we will now analyze was usually called "The motto on the coat of arms of the wise king!". In the original, it looked like this

Tgeue Cogype, igeue Perey ygeue Aza, \$geue Xeev fgeue blah, igeue Mag Anz igeue Meisz Kip Tgeue Geu, gots Ag.

In the interpretation of Rudolf Mund, this saying spoke of the high origin of the "wise king", who led

Allegorical reference to Wiligut.

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Sketch of the "three crowns"

his family is from Asa-Uan, that is, the high, "royal origin of Wiligut" is indicated. Now let's try again

take this sentence line by line. Rudolf Mund gave a

With respect to this chalgarita, the following "lengthy" interpretation.

"Ttere Kogipe - three crowns that symbolize

the origin of the ur-spirit (the first spirit of the lord of eagles and ravens). Threefold development of royal power in the past "wise king":

- 1) the level of the spiritual king (whole entities, cyclops, mani);
- 2) the level of the king of time creators (jotuns, mahatmas, time creators);
- 3) the level of the king of people, Midgarth (carriers of culture).

Tgeye Regey - three mountains, security. The nature of the Wiligoth form, which determined that all three levels should protect and save royalty. However, when the Wiligoths began their work of shaping the world, the mountains were the place where the spirits of the first level lived - universal entities. Therefore, the "three mountains" indicate that Wiligoths interacted with all three types of spirits of the first level.

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Tteie Aza, ygeoe Yaetai, yygere yyyip, yyyyyy Mÿg — respectively, the Wiligoths had to gain a foothold also in the three manifestations of the "creators of time" (aces-zwergi-jotuns) and in the world of the Vans, which was reflected on the great ancestral seal of the Wiliguts. The Vanams, as the fourth entities, were assigned the water element, which is seen in the word "tag" as a derivative of "taifi".

All this signifies the crosshairs of Wiligoth power. This cross was the basis of the coat of arms, "geue Meÿkipÿy", of the three wise kings, that is, the ancestors of the Wiliguts...

Tteoe Gesh - three lions. The lion in heraldry has always been a symbol of the rulers (the eagle and the raven from the 281st chalgarita, "Princely saying"), who joined Baldur-Crestos. Three lions are three kinds of rulers, descendants of the Ingwon, Viligon, Lokefon families.

Bio Ag – these lions” are true devotees

It is also clearly seen that the motto on the coat of arms has a very definite meaning, since the word “three” is written eight times in it. Eight times three is a cosmic number. It was cited to indicate that the "supreme secret eight" were watching the Wiligoths. We know about it as the "supreme secret council of the twelve".

The number "eight" is also in close relationship with the rhythms of numbers, with the rhythmic of the spheres of humanity that is still in force and dominant, with a three-act circulation: urdverdandi skuld. During the First World War, mankind stopped living in accordance with three-act rhythms, a world catastrophe occurred, after which people must switch to a four-act existence. Therefore, Wiligoths are in danger of being excluded from the new development of mankind, if they do not find in themselves the strength and opportunity to rise from the cosmic number 3 to the level of the cosmic number 4.

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in ANARY VASYLCHENKO

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Halgarita No. 54

As you can see, the interpretation of the non-numbered halgarita is not so much "free" as frankly fantastic. However, the translation of some halgarites can be quite specific. For the most part, these sayings concerned some plots from the past family of Asa-Uan or plots of the creation of the world.

The 54th halgarite From the darkness emerged a glint of ancient light From the eyes it slid over the face, So life paved the way for itself Life associated with a bright spirit. This is how the crowned God-Spirit looks at the new creation... We see duality. "Darkness became a woman, And the wild boar Asasun turned into a pig with golden bristles. Strife and strife turned on each other, Out of the darkness grows light - God's spirit.

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79th Halgarita Saint and Great Divine Sovereign! Help us and our bright master, Thirsty for God and heroes. You come from UR, You are the entrance to UR, the Son of the sun lives in the Lord God.

One of the leading modern "academic" specialists in Germanic philology, Professor Klaus Duvel, who teaches at the University of Göttingen, published a voluminous work in 1994 called "Runic Written Culture". He did not ignore Wiligut's halgarites as an "unscientific" phenomenon, but tried to analyze them critically. Duvel wrote on this occasion: "In my opinion, they contain more

called "Germanic", that is, Northern and Scandinavian, legends (Edda, etc.). Saying No. 142 is very reminiscent of a distorted auto

4aiga 2270 rub

oog Rota + Sh ÿ Pastu t g dneee gn Me Rat

Portal LG 9 -

o

Halgarita No. 79

7 Vasilchenko A. V. 195

AT ANARY VASYLCHENKO

swarm Merseburg spell!. Behind the emerging distortion of words, it seems, lies a system that is characterized primarily by the following features: repetition, word play with their subsequent transformation, the creation of rhymes, alliteration, fragmentary quoting, specific "verbal forms", the use of rune names (in according to the heritage of Guido von List).

Analyzing individual halgarites, Klaus Duvel made the following observations.

Saying No. 6 Albruna, the prophetess, reported by Tacitus in his Germania, is mentioned. The word "gotai" may be associated with a Gothic name, and the word "kala" is most likely drawn from esoteric literature devoted to runes.

Saying No. 13. Based on an inaccurately reproduced runic inscription on the pediment of Freilaubers' house: Voza mtae\$ hypa - "Bozo draws runes."

1 In B. Yarkho's translation, the "Merseburg Spells" sound as follows; The 1st Ancients sat down the maidens of Semo and Ovamo, These fetters were confused, those regiments were five, The third frayed the hard fetters. Throw down the ropes, avoid the enemy's fetters. 2nd Pfol and Wodan rode out into the grove, Then Balder's foal sprained his pastern. She conjured Sintgunt with Sunna-sister; Fria conjured with Folloy-sister; Conjured and Wodan; he knew the conspiracy From the breaking of the bone, from the flow of blood, from the dislocation of the limbs. Stick together bone with bone, merge blood with blood, To the joint, the joint, like a cobbled together, pier.

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Saying No. 23. The ancient spelling of the word "rune" is used here. The name Tiazzi is the name of a giant borrowed from the Edda.

Saying No. 41. The distorted name of the wolf Fenrir is mentioned.

Saying No. 47. Partly repeats Saying No. 13 and mentions words related to the plots of finding runes from Edda by Odin.

Saying No. 54. The boar of the god Freyr is called Asasun=A sason (son of Ases).

Saying No. 60. The Teutoburg, "Sonnevendstein" and the name of the rune "gibor" used in esoteric circles are mentioned.

Saying No. 66. Urd is mentioned. In the Edda, Urdr is one of the norms.

Saying No. 127. The name of the god Tyr is mentioned.

Saying No. 218. "Viligoto must live long."

Saying No. 410. Its first line is a very badly corrupted Tibetan mantra: OM MANI PADME HUM. The same goes for the second line of the 418th saying,

Saying No. 1012. Tursai is mentioned, which may mean Tursen, that is, the name of giants in the Old Norse language.

Saying No. 1218. Asator, Asentor, that is, the deity Thor, is mentioned.

Saying No. 1222. The names of the deities Tyr and Ziu are mentioned.

Saying No. 1319. Balder (a Germanic deity), Baal-Vaal (an eastern deity), grotto-grotti (the name of a fairy-tale mill) are mentioned, and the words "sunfuyr" are used, which can mean "solar fire", as well as "paradair", which may be a corruption of the word "paradise", i.e. "paradise".

Saying No. 1913. The name of Odin's son Vili is mentioned.

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Saying No. 6119. Mentions are made of the legendary King Frodi, the fabulous grotto mill, the land of giants — Jotunland and the Valkyries.

The second non-numbered saying. The word "kuning" is used, which was used in relation to Emperor Maximilian I (XII century).

As we can see, the Wiligut chalgarites contained a variety of literary and linguistic fragments: the distorted Merseburg spell

Irie Grönhausen naniya, Tibetan mantras,

names of oriental deities. All

it was merged into sayings that are considered to be a certain

a single complex (despite the fact that these sayings

were made at different times). This fact alone

casts doubt on the reality of the existence of a family

legend of the Wiligut family, which was kept in the family with

time immemorial. In the halgarites were mixed

things that are not only territorially but also chronologically incompatible with each other.

Nevertheless, Wiligut believed that by pronouncing these halgarit he could secure access to the depths of the "subconscious". Even if we assume that this was the case, then this "ability" of Wiligut was not entirely unique. The fact is that in the 20-30s of the twentieth century, in esoteric literature, these incoherent and unconscious information were called ancestral or hereditary memory. It is possible that Wiligut himself obtained information about the

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One of the runic keys compiled by Wiligut

natural” ancestral memory from similar literature. Meanwhile, there is no doubt that Wiligut believed in his abilities. Gabriela Dechend recalled: “I am sure that Wiligut was aware of the old family traditions. This could be established by the surprise of the young Finnish collaborator of the 'Heritage of the Ancestors', Irje Grönhagen, who had to memorize, at the insistence of his father, similar legends. He also talked about sayings. At Himmler's request, he was supposed to collect and analyze them, but this was prevented by the war.

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It should be noted that Gabriela Dehend herself was not a stranger to the "secret sciences". She tried to actively use the "runic key" of Wiligut-Vaistor. Gabriela Dehend recalled: “I know that the Colonel published the runic key in the fourth issue of the journal "Hagal" for 1935. With this key, we were able to decipher the most intricate runic inscriptions. I remember that we found in Johannes von Leers' journal Nordic World, 1935, an image of an urn with runes on it. took on a profound significance as soon as we used the Colonel's Runic Key, I wrote to Leers about it, who promptly

came to visit. He was struck to the core. After that, he made a lot of efforts to make me become his employee. However, I refused this offer, as I was not a bearer of knowledge." Concluding the plot with the runic art of Wiligut, it should be noted that in fact there were several "runic keys". Gabriela Dehend worked with one of them. There are sketches made by Wiligut, which show that he was developing new runic keys, which differed significantly from the previous one.

[Chapter 9. Wiligut and "Polar"]

In February 1936, Wiligut's protégé, Otto Rahn, writes a report about the Frenchman Gaston de Mengele, whose work he was to translate in the Wiligut-Weistor department. The mathematician, SS-Sturmbannführer Franzolf Schmidt, was also a member of the group that dealt with this problem. This man was previously known for being the author of a number of occult books devoted to the study of the rays from the Ariosophical point of view.

Schmidt was not a professor, although he liked to ascribe this scientific position to himself. At one time he published such works as "A New Method of Healing with Rays", "Treatment, Rejuvenation and Prolongation of Life", "New Doctrine of Rays", as well as a book criticizing the system of the world proposed by Copernicus - "These are not stars ". In addition, Schmidt acted as the publisher of a work with an extremely long title - "The First Genuine Divine Revelation. Attalan Antique Ancient Bible. The Golden Book of Humanity. In addition, Frenzolf Schmidt published the journal Psycho in the 1920s, in which he tried to restore the "unfalsified" texts of the Gospels. Schmidt attracted the attention of the SS leadership thanks to his articles in the journal "Own Way" and "Novogermanskaya Gazeta", which he published research

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Drawing by a contemporary depicting Otto Rahn

runic writer Friedrich Bernhardt Marby. It was he who introduced Schmidt to Wiligut.

Gaston de Mengel, at one time studied by Wiligut's department, was a private researcher who comprehended mystical practices from a variety of pre-Christian, Indian, Persian, and Chinese manuscripts. He wrote the article "The Symbolism of the Trinity", which was published in 1932 by the bulletin of Polaris, the very organization that Otto Rahn encountered in southern France during his search for the Holy Grail in those parts. After Mengel personally met Wiligut, he sent Himmler a report classified as "Secret". It said: "In a highly cryptic letter sent to me on 23 June 1937 from Helsinki, Gaston de Mengel gave me a strange notice. For example, he writes the following: "The axis, which lies northeast of Paris, has a very strong influence. However, this axis does not pass by Berlin or by Helsinki. From the section of this axis i

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was able to determine the starting point of the Force. It is located in Murma (Lapland), about 35 degrees east longitude, 68 degrees north latitude in the vicinity of the Russian Lovozero. I also determined the location of the large Black Center. It lies within the great triangle which is formed by Kobdo, Urumtshi and Bakul in Western Mongolia". I quote from this letter because Gaston de Mengel asks me what I know about it. I found this information worthy of special attention. According to my version, after the Russians come to an agreement with France and England, air bases can be created there. If this consideration seems valuable, then the SD can study it."

Mengele's mysterious notices were passed on to Ancestral Legacy. But the surviving documents testified that the Ahnenerbe did not attach any importance to this letter. Even more controversial is the fact that such "insights" would be dealt with by the SS security service - SD. A mountain of copies of the documents that Mengel had handed over was sent to Wewelsburg. It is also unknown how Otto Rahn himself treated Mengel. Many of the employees of Heritage of Ancestors who survived the war spoke very negatively about Wiligut-Weistor. So, for example, the first president of "Ahnenerbe" Herman Wirth gave him the most derogatory characteristics. The research topics led many unscrupulous researchers to the idea that Otto Rahn collaborated with Ahnenerbe. But a very gross mistake - Ran was never an employee of Ancestral Heritage.

This event was not recorded in the Nazi chronicles. It was not written about in the newspapers. It happened in the summer of 1937. It was then that two people met in a small Berlin street cafe. One was named Heinrich Himmler, who by this point had become one of the most powerful men in the Third Reich. He obeyed not only poly

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Heinrich Himmler with his "retinue" from Wewelsburg. Karl Maria Wiligut got into the frame

tion, but also its own army - the SS. With the wave of a finger, he could destroy anyone dissatisfied or objectionable. In addition, the Reichsführer SS was also appointed Reichscommissar for the strengthening of the German people. This position was supposed to help him establish a new racial order in Europe after the outbreak of a new world war. The second person was a 60-year-old private researcher who arrived in Berlin directly from Paris. His name was Gaston de Mengel. The same de Mengel who supervised the French Polaris group and in whose activities Otto Rahn and Carl Maria Wiligut showed an increased interest. This meeting was by no means a courtesy visit. It dealt with very serious mystical questions. Since Gaston de Mengel had a huge influence on the formation of the SS religion, let's get to know him better.

In 1913, Gaston de Mengel published his first article. This was a small bibliographic review devoted to the problem of transmutation (a word traditionally used to denote the transformation of ordinary metals into noble ones - gold or silver). This material was

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published in the Journal of the Alchemical Society of London. Interestingly, in the 1920s, Gaston de Mengel signed articles either with the surname "de Mengel" or together "Demengel". And in 1931, having published an article about Atlantis and the Hindu concept of Shakti, he signed it as "de Mangel". However, this is just a funny observation, nothing more. In 1935, de Mengel published in the "Mercury of France" an article about the "treachery of the Masons", where he spoke under the pseudonym Inturbidis, which was translated from Latin as "calm". In general, de Mengel's literary and scientific heritage turned out to be small: only a dozen articles on extremely topical and even explosive topics. But they were not at all talking about secret organizations of French officers, not about new weapons. Their topics seemed to be terribly far from politics. De Mengel told the reader about Indian methods of healing, esoteric issues in musical works!, about the Templars.

But back to Berlin. It is not known exactly what the French mystic and the Reichsführer SS were talking about. Apparently, both were satisfied with this meeting. At least one fact spoke of this. After this conversation, de Mengel was contacted by Himmler's subordinates. They copied everything

French materials, after which these papers began to be stored in a special armored safe! What was said in these papers?

De Mengel, like many SS scholars, showed an intense interest in Gnosticism. His article "The Elements of Traditional Gnosticism" was also highly acclaimed by the SS leadership. Like many Nazis, de Mengel shared the anti-Jewish perception of the Gnostic schools. He repeatedly emphasized that the Gnostics placed

the creator of existence, Demurg, at the very bottom of the cosmic hierarchy

1 It is possible that it was under the influence of Gaston de Mengel that Himmler decided to create a department in the Heritage of the Ancestors that would study Indo-Germanic music.

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hi. Undoubtedly, de Mengel had a deep distaste for Judaism and the Old Testament god of the Jews. In the Old Testament, he found only confirmation of his vindictiveness, short-sightedness and bloodthirstiness. Although at the same time he emphasized that the secret teaching of the Jews, the Kabbalah, had a very strong influence on the formation of the Gnostic systems, primarily implying the teachings of Marcus.

To better understand the inner world of this French esotericist, there is no need to analyze all his works. It is enough to pay attention to three of them, the most important. De Mengel's first article was devoted to the issue of human immortality. The second revolved around the specific Hindu concept of "shakti". In the third article, he addressed the problem of Freemasonry. But first things first.

In 1933, de Mengel published an article in an international religious studies journal entitled "Wisdom and Immortality" ("KpouJede apa PitogaShu"). In this short work, the author considered the problem of the connection between the reality that is accessible to consciousness and the reality that has evaded sensory perception. The conclusion was quite unexpected: referring to the teachings of Plato and the Gnostic schools, de Mengel proclaimed the possibility of human immortality.

To realize this possibility, it was necessary to connect superhuman knowledge. Following Kant and Descartes, de Mengel pointed out that we humans create abstract schemes based on visual observations of certain objects. Our vision turns into some kind of idea. That is, it would seem that perception controls consciousness. But what to do if this or that object does not have a physical form or is a spiritual concept at all? The physiology of the early twentieth century found itself in a dead end. Electrochemical processes in the eye occurred due to signals from the outside world, but these signals were transmitted to a certain

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center, where they turned into a "mental impression", a kind of mental imprint of what they saw. But this was an assumption beyond which physiology did not dare to step. And even more so, she could not give an exact answer to what was happening in this "center". Frustrated with science, de Mengel decided to turn to classical Aristotelian schemes. He borrowed from this philosopher the idea that everything that exists is a mixture of two fundamental principles: substance (matter) and essence (essence), often called form. To make his thought more illustrative, de Mengel compared the influence of form on matter with the influence of a magnetic field. If the shape of the perceived object could be seen with the help of some apparatus, then it would certainly be imprinted in the brain. Form is the soul of an object. But man is able to perceive forms without any

contact with matter. As an illustration, another example was given: with the help of wax, you can get an imprint of any coin, although in this case it will have nothing to do with either gold or silver. De Mengel immediately pointed to one of the schools of yoga, whose adherents claimed that objects of knowledge, even inactive ones, could attract souls to themselves like a magnet and modify their form.

But, despite the references to Hinduism, de Mengel still took the Aristotelian model as a basis. This is evidenced by at least his quaternary division of the principles of the Universe:

- 1) causa pafeglaiz. Everything comes from some kind of matter.
- 2) Saiza Ffogthize. Everything comes in some form. For example, a glass (in form) consists of quartz sand (matter).
- 3) samza Npa|z. Everything arises with a specific purpose. In this situation, from a glass it is necessary drink.
- 4) sasha showeps. Everything arises as a result of some process. To form a glass, it is necessary to process quartz sand.

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Heinrich Himmler discusses the problems of colonization of the "German East"

The visible world consists in any case of matter. Form not clothed in matter is the Divine. But, unlike Aristotle, along with matter and form, de Mengel introduced a third principle - deprivation (Pryvajom). When you think of light, you cannot help but think of darkness. Consequently, at the beginning of the process of emergence, along with matter and form, there is a certain negation of the real form - its relative non-existence.

Actively using the thoughts of ancient philosophers: Plato, Aristotle, Dionysius Pseudo Areopagite, de Mengel comes to the conclusion that superhuman knowledge cannot be achieved with the help of some kind of intellectual effort, this can be achieved only with the help of intuition. It is the development of inner capabilities that allows you to become like angels. In this regard, the role of concentration in yoga was very revealing. The magic power is in the person himself, it only needs to be awakened (the thesis is traditional for Gnosticism). It is this awakened power

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will allow people to avoid death. De Mengel points to the historical development of the church theory regarding bodily immortality, which had nothing to do with the nature of the immortal soul, but was only God's grace. The French mystic himself looked at this issue from a Gnostic point of view, and therefore he saw completely different perspectives. He believed, referring to the Asian tradition, that the angels had a completely human origin. Starting with the nature of matter, de Mengel ended his article with the conclusion that immortality is a matter of personal spiritual knowledge. If a person realizes this knowledge, then he turns into a superhuman being - an angel.

If we talk about the Hindu concept of yashakti", then de Mengel highlighted this issue in an article published in 1931 in the French esoteric magazine Veils of Isis. In this work, he equated the Hindu "Shakti" and the Jewish "Shekinah". These concepts were invariably used in combination with the "radiant bliss" of Anananda (Hinduism), "binah" (Judaism), "the highest mother" (kabbalism), "Our lady from the Holy Spirit"

(gnosticism). Similar traces could be found even in Tantrism. Here the familiar theme of form and matter resounds again. But this time de Mengel carried out a certain sexual division of them, indicating that the connection of the beginnings had a certain sexual meaning, which is clearly seen in the ideas about sexual energy in tantric yoga. In general, in this article, de Mengel tried to find outwardly similar features of various religions. Or, to put it another way, he started looking for elements of the original proto-religion.

On the eve of his meeting with Himmler, de Mengel published an article in the Mercury of France, entitled "The Perfidy of the Freemasons." It is possible that Himmler studied it not without interest. The Reichsfuehrer SS has always shown an interest in Masonic themes. This interest could hardly be explained by purely official

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the activities of the police and the SS, who persecuted the Masons, first in Germany, and then in occupied Europe. It is worth at least remembering the tens of thousands of volumes requisitioned from Masonic libraries. All of them were collected in a special SS storage. But let us return back to de Mengel.

De Mengel distanced himself somewhat from the traditional accusations against Freemasons. By and large, his article was devoted to the problem of initiation in secret societies. "Obviously, we attach a different meaning to the concept of initiation (initiation) than is generally accepted today in the West. As regards the sense in which we use it, in which the term was used in ancient times in Europe and is still used in the East, we have not found a better definition than that given by Madame Alexandra David-Neel in her book 'Initiation Lamaism'. "The fundamental idea," she says, "which we associate with the concept of initiation, is the discovery of the secret teaching, the admission to participation in the secret mysteries during which the transfer of power takes place... The person conducting the initiation does not have to must be "initiate" or a saint, under certain conditions he may even be an imbecile or a swindler." According to de Mengel, Freemasonry has gone astray. from the lodges of 80% of its members, including those with a high degree of initiation, after which it was necessary to form a new hermetic organization, which would include the remaining "freemasons". But where is the guarantee that the new organization will follow the "right path"? It was not easy. The tradition of stonemasons was fixed for centuries. Its destruction was, according to de Mengel, an impossible task. But the verdict was passed on the Masons. The lodges consisted of people who only played secret societies. Actually behind them

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there were those who led Freemasonry off the "right path." In this respect, stonemasons, like Judaism, were not a power in their own right, but merely blind instruments. Touching upon the painful question of the interpenetration of Freemasonry and Jewry, de Mengel again gave a completely unaccustomed answer, "Many believe that Freemasonry is the creation of the hands of the Jews. In reality, everything is different. The use of Hebrew terms during Masonic rituals does not at all indicate Jewish origin. One might as well say that Christian services, during which passages from the Old Testament are read, are of Jewish origin. Speculative Freemasonry, which arose in 1717, was undoubtedly inspired by Protestantism. If it intersected with the Jews, it happened much earlier, as did the Rosicrucians, or took place through the mediation of special occult groups. The existence of such groups is known to a very small number of people. Among them, one can single out Rene Guenon, who is better known for his

works on the teachings of Hinduism. In his work "Theosophy - History of Pseudo-Religion" he talks about several such closed groups when he lists "false prophets". He writes: "The differences (between these esoteric groups) are very slight and superficial, in all cases they have a common foundation and development trends, which allows us to speak about the implementation of some unique plan. It is not believed that theosophists, occultists and spiritualists have enough powerful forces in order to successfully carry out such an undertaking. But is there some terrible thing behind all these movements that even the leaders themselves are unaware of? Are these organizations just someone's blind tools?" De Mengel did an interesting conclusion: almost all organizations were tools of an invisible sinister force: masons, Jews, theosophists, political

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movements of various sizes. They are manipulated in the name of carrying out a secret plan.

What could attract Himmler in this article? Only one thing - the intention to create a new organization that will follow the "right path" of the lost tradition. Naturally, the Reichsfuehrer did not even doubt that such an organization would be his "security detachments", the "black order" of the SS.

How did it manage to organize a meeting between the powerful Nazi boss and the French mystic, whose works were known only to a narrow circle of specialists? For the first time, he was invited to Germany by an employee of the Heritage of Ancestors, Irie von Grönghagen. On February 19, 1937, Karl Maria Wiligut wrote a letter to the personal headquarters of the Reichsführer SS, addressed personally to Karl Wolff. In it, he reported the following: "I would like to report on the conversations (with Messrs. de Mengel and von Grönghagen) that took place on February 16 and 18, 1937. The Reichsfuehrer SS learned from Herr von Grönghagen that de Mengel was currently being detained in Berlin. The initiative and proposals for the organization of these two meetings came from Mr. von Grönghagen, and he had a brief overview of the work, research and future prospects (de Mengel). According to the same von Grönghagen, he possesses an extensive selection of literature, which is a rarity in its own way. M. de Mengel introduced me to some of these works. His research concerns pre-Christian, Indian, Persian and partly Chinese manuscripts dealing with various issues of religion and spiritual history; among other things, he pays increased attention to the Edda, Kabbalah and the Vedas. He is especially careful in mathematical calculations of the structure of the pyramids, revealing the secret meaning of medieval buildings...

At my invitation, SS-Obersturmführer Otto Rahn took part in one of these conversations, as he not only speaks fluent French, but also deals with a similar problem.

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teak. During his early travels, Otto Rahn was able to make his own observations on the conclusions drawn by M. de Mengel and became convinced of their truth.

Wiligut then suggested that the translations of de Mengel's works be entrusted to Otto Rahn and Irja von Grönghagen. And to translate the mathematical part of the works, attach to them people who have astronomical and astrological knowledge. As such, Karl Maria Wiligut named SS-Sturmbannführer Franzolf Schmidt and music specialist Dr. Böse. We already mentioned Frenzolf Schmidt at the beginning of this chapter. It makes sense to say a few words about Böze. A native Berliner, Fritz Böse was an employee of the Heritage of Ancestors, where he studied the problems of Nordic music, making exact copies of ancient instruments.

On March 9, 1937, a reply was received from the headquarters of the Reichsfuehrer SS. Attention was drawn to de Mengel. "The Reichsfuehrer SS has read your letter of February 19, 1937. It is advisable to first make a photocopy of the works of Mr. de Mengel, and only then translate them. The Reichsfuehrer has no objection to conversations with Herr de Mengel. Perhaps in the near future he himself will join them." On March 21, 1937, the conclusion made by Schmidt regarding the mathematical part of de Mengel's work was sent to Himmler's headquarters. This document stated that "Mr. de Mengel's magical calculations, based on ancient data, have been carried out flawlessly. But, unfortunately, their comprehension is inaccessible to modern science." In light of this, he proposed the creation of an academic chair of Aryan wisdom, which was supposed to lead a spiritual struggle against liberal science. In this respect, de Mengel's work

consciously or unconsciously

contributed to the unification of all Aryan peoples. On April 26, 1937, Himmler receives from the secretary of the Ahnenerbe department, dealing with Indo-Germanic and Finnish

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Letter from Gaston de Mengel addressed to Wiligut

cultural ties, a brief review of all the works of de Mengel, including the table of contents of his published works. About de Mengel's work "The Traditional Spirit of Europe in its past and future", for example, the following was said: "The author points to the superiority of the Middle Ages and the degenerative impact of the Renaissance. He considers the phases of traditional European civilization: bards, minnesingers, troubadours, knightly orders, the Templars and their heirs, the Rosicrucians. He points to the true reasons for the curse of the leaders of the Templars,

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which sounded the death bell for Western civilization."

On May 4, 1937, Karl Wolf received a message that de Mengel was left without cash. It was proposed to allocate him a small amount, sufficient to return from Berlin to Paris after he returned from Helsinki, where he was visiting Mr. von Grönhagen, a Finn by nationality. At the same time, one of the SS officials informed Wolff: "I told him (de Mengel) that the Reichsfuehrer SS got acquainted with his works and became interested in them, expressing a desire to personally talk with Mr. de Mengel." De Mengel returned from a trip to Finland on May 22, 1937. It is noteworthy that this trip was paid for from the funds of the Heritage of Ancestors. But even more interesting is the fact that the visit to Finland was not just a trip, but a research expedition "Ahnenerbe"! Grönhagen himself worked

within the framework of the "Heritage of the Ancestors" by trying to discover the common roots of Germans and Finns. Moreover, on the instructions of Himmler, he had to prove that the Finns, who had a Mongoloid appearance, were also Germans by origin! Involvement of Finns in the scientific field activities

Ancestral Legacy Ring 213

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"Ancestral Legacy" was a diplomatic move that could make it possible to find yet another allies in the upcoming fight against the "Semites."

De Mengel's visit to Finland is doubly interesting in that the Frenchman, before his arrival in Berlin, had never dealt with the problems of this Scandinavian country. Without a doubt, such an interest woke up in him (or was imposed) only during his stay in Germany. But still, we have not answered the question: what prompted de Mengel to come

to Berlin? The veil over this secret can be lifted by official

nye documents of the "Heritage of the Ancestors". On May 25, 1937, Fraulein Gertraut Schlarb, Secretary of Indo-German and Finnish Cultural Relations, sent a letter to SS-Obersturmführer Lachner, who served in the SS Race and Settlement Headquarters and was Karl Maria Wiligut's aide-de-camp. This message contained the following lines:

Dear Mr. Lachner! As per your request -

I am forwarding you a message about various secret organizations

tions. M. de Mengel made only a few remarks. |

However, he promised to connect with his friend, who knows much more. After these messages reach me, I will send you a copy. A very interesting letter. What does it get? The works of de Mengel were financed by Himmler, this Frenchman participates in the expeditions of the Heritage of the Ancestors, and most importantly, informs the SS about French secret

organizations. It is possible that the information concerned

only France, but also applied to England. De Mengel had good connections with Great Britain.

As we remember, back in 1913 he made contacts with the London Alchemical Society. Only one conclusion can be drawn. De Mengel acted as an SS agent. But it is much more interesting what organizations he reported to the leadership of the "black order".

In the late 80s, a book by Gerard de Sedee was published in France, in which Gaston de Mengel was mentioned. Itself is

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era no.

the work was dedicated to the legends that hovered around the village of Rennes-le-Chateau. The range of legends was the most diverse, starting from the Templars and ending with the apparition of the Mother of God in Fatima. This village itself was located in southern France, 40 kilometers from the city of Carcassonne. But the greatest attention in this book was devoted to the sudden enrichment of the local village priest. De Mengel was mentioned once. "In 1924, Georges Monti, together with Gaston de Mengel, founded the 'Western group for the study of esotericism', which was located in Paris at 16 Avenue Vilers." This organization was also known to have a women's section called "Isis Lodge", and its members were called "ladies", "fairies" and "sorceresses".

The group formed by Monty and de Mengel adopted a manifesto of sorts calling for reconciliation among all churches and "centers of initiation." It was necessary to do this in order for the new brotherhood to be known throughout the globe, but it did not even number 80 people. The goal of the new organization is the religious renewal of Europe and lasting peace throughout Western society. Monty wrote: "Our actions will always be discrete in nature, our lodges will be closed to the uninitiated, our teaching will be inaccessible to the curious and idle, our ceremonies will be hidden. The realization of the synthesis of vague progress can only take place in the spirit of hierarchy. As a result, it is necessary to cover all the elite entities in order to stop the processes of decadence and civilization." So, the new organization was supposed to give a new world order to Europe. The SS was also going to establish a new world order.

The lines extracted from Lachner's correspondence with the personal headquarters of the Reichsfuehrer SS may surprise many. "From Fraulein Schlarb it became known that de Mengel would gladly accept a few written lines of gratitude from the Reichsführer SS, in which he thanks him (de Mengel) for providing

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written works placed at the disposal of the SS, and also expresses the hope that de Mengel will leave Germany with the conviction that our country intends to further contribute to the strengthening of European culture and European peace. Needless to say, any words of gratitude can be written at the discretion of the Reichsfuehrer SS. This suggestion of de Mengel looked strange to say the least. Why study

nomu and mystic some vulgar written thanks | and assurances about the strengthening of European culture? If these words were addressed to a specific person, then it would be

an empty formality. However, if de Mengel acted in the interests of some group of people, then this letter could be a confirmation of establishing contact personally with the Reichsfuehrer

SS. Moreover, the lines that de Mengel asked for are very .

strongly resembled the appeals of the "Western Group for the Study

esoteric." It's time to get to know Georges better -

Monti, who together with de Mengel created this organization. To find information about this character in the literature turned out to be

no easy task. It was known that Monty was often called

pretended to be a count, and sometimes even introduced himself as count Israel Monti. He also bore an initiatory name - Marcus Fella, Information, by and large saying nothing. And here are some more interesting facts. On the eve of the first and second world wars, Monty worked for German intelligence! Rotating among high-ranking persons, he could get valuable intelligence.

But the Germans, apparently, were not interested in this. Otherwise how =

to explain that Monty first became a Freemason, I dare say

reaching a very high degree of the Scottish Rite, a.

then converted to Judaism and became a member of the Jewish order "B'nai

Brit? It can be assumed that Monty was exposed.

This is indicated by his sudden death on October 21, 1936. An autopsy revealed that he had been poisoned.

Count Monty was born in Toulouse in 1880. After his birth, he was adopted by an Italian couple. Adoptive parents

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They sent him to be raised in a Jesuit school. Over time, Monty made many acquaintances. At the age of 24, he actively rotates in the occult environment, which does not prevent him from teaching canon law at the University of Paris. Over time, very famous mystics appeared in his entourage: the renovator of Martinism - Papus, the founder of Kabbalistic Rosicrucianism - Peladin, one of the founders of Theosophy - Eduard Schure. In addition, he is seen in the company of Léon Daudet, son of Alphonse Daudet, the man who, together with Charles Maurras, created the ultra-nationalist movement Action Française. In 1906, Georges Monti joins the Martinist order and very quickly rises up its hierarchical ladder. In 1908, on the instructions of Papus, he goes to Egypt. In 1909 he joins the Bavarian Rosicrucians. But that is not all. He personally gets acquainted with the governor of Algeria and gets into his entourage. Now he often travels around Europe: Rome, Paris, Berlin. In the capital of Germany, he tries himself as an actor and earns a small fortune. This is one version of the life of Georges Monti.

But in French occult literature there is another version. So, for example, in her memoirs, Anna Osmon wrote the following: "My last adventure was much more serious. This happened in 1922. One day I received a letter on yellow shiny paper, such as Peladin used to send me. It began with the words: My beloved sister in Christ. Beneath this letter was a signature unfamiliar to me - Marcus Vella. While reading the letter, I came to the conclusion that Marcus Vella is the pseudonym of Georges Monti, Peladin's former secretary. He wanted to meet me... He said that he needed my support in order to renew the Knights Templar. That he is authorized by three very influential German lodges and enjoys great support in Great Britain.... as he spoke, I had a completely new impression of Freemasonry. Before

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I only knew low-level freemasons, and they seemed ridiculous. They met in temples, the symbolism of which they did not understand. But now I realized that this was a grand plan to destroy everything that was dear to me and form a new structure that was supposed to cause catastrophes and apocalypse. In order to visually demonstrate to me the impact of the new structure, which he called the O.T.O., he told me the names of those who led this order in the past and who were in charge at that moment. But most of all he admired the knowledge of the Grand Master of the Order - Aleister Crowley. He said that compared to Crowley, Gilles de Rais (the French serial killer) was just a lamb. Crowley was a practicing Satanist, more specifically, a devil in human form." And here the thought arises, why did Monty create the "Western Group" with de Mengele, if he was an active supporter of the O.T.O. (Orders of the Oriental Templars!)? And another question naturally arises: is there a connection between Monty's sudden death and de Mengele's subsequent visit to Berlin? Who dealt with Monty will probably remain an unsolved mystery. But to whom in France was de Mengel going to demonstrate Himmler's gratitude? To answer this question, we will have to turn once more to de Mengel's biography.

In 1929, de Mengel published his work Esoteric of Music in a Parisian publishing house. Numerous mystical studies were often printed there, and their authors often could get to know each other. A similar situation was observed in numerous

esoteric magazines. In one of these journals, Veils of Isis, de Mengel met Marquis Jean Rivera, the author of the article "The Symbolism of the Trinity." We note right away that later Rivera volunteered for one of the SS forces.

Not to be confused with the "Order of the New Templars".

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alignments. But de Mengel made even more connections in the journal published by the "Institute of Applied Psychophysics" (IPA). There he met Louis Gustin and Marcel Viard. Very remarkable people. Louis Gustin was the founder of Sphinx magazine. On its pages, the editors tried to carry out a synthesis of philosophy, science and sociology. Besides this, Gustin was the author of prefaces to the books of Papus. He had little attraction for dry science. Gustin has always gravitated towards mysticism. He gravitated toward the Martinists. This is not surprising, because it was Papus who not only revived the Martinist order, but actually invented it. Marcel Viard was an even more colorful personality. He was always interested in war, or rather, the causes of wars. In his book The Naturism of War, he gave the following arguments, which, according to his plan, were to justify wars of all times. "Minerals are absorbed by minerals, plants crowd out other plants, animals kill animals. So why don't people destroy people?" War for him was a completely normal natural thing. He compared wars to diseases. Soldiers (lymphocytes of society) lit a fire that signaled that the state was not in order. But it was not the philosophical patterns of these people that mattered to de Mengel. They played a decisive role in his life, as they introduced him to the Polaris group. The same group that took care of Otto Rahn and helped in his research. By the way, his famous article "On the Symbolism of the Trinity" was originally published in the Bulletin of Polaris. It is possible, although not certain, that the SS learned about de Mengele from Otto Rahn. But this

just a guess.

"Polaris" or "Polar Brotherhood" was originally a group of esotericists who wanted to establish a spiritual connection with Tibet in order to try out a new type of oracle. The oracle was supposed to issue prophecies through mathematical operations.

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Cover of Zama Botiva's book "Mystical Asia"

actions that converted numbers into letters. That is, it was a kind of mathematical machine. According to the legend, this is how the title of one of the main books of Polaris, published in 1929, was formulated - "Mystical Asia". This book was compiled by several people, but the entire creative process was led by an Italian

Deputy Botiva. Under his leadership, the book was created, among other things, by Maurice Maigret, the same person who suggested to Otto Rahn the idea of finding the Grail in the castle of Montsegur, March

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Keyes Jean Rivera, who later held very responsible positions in Nazi-occupied France and was a consultant to the Gestapo, which was engaged in the persecution and liquidation of secret societies.

The ideas presented in Mystic Asia were by no means new. As early as 1886, some of them were outlined in the work of Saint-Yves d'Alveydre "Mission of India in Europe - Mission of Europe in Asia." This book contained statements about a certain occult center, Agharta, that existed in Asia. But in it, friends of the Marquis reported that Saint-Yves d'Alveydre did not just report Agart, but found her. Moreover, he established an astral connection with her. Regarding "astral walks", James Webb reported literally the following: "According to some occultists, astral walk was the process that allowed one to leave the physical body and travel in the astral body." The marquis localized Agartha in the Himalayas, naturally adding that she "disappeared without a trace." But it did not disappear as a fact, it continued to exist underground, where almost 4 million inhabitants built huge cities. "Twelve masters of the highest initiation" had access there. In addition, the pontiff of Agarta had his sovereigns on earth.

Then Saint-Yves d'Alveydre moved long and confusingly to the essence of ether: "The indescribable substance, the holy element that leads to eternity and its divine faculties, sounds in Sanskrit as akasa, and in our languages it is called ether. I am here pointing out to the reader all that I wrote in The Mission of the Jews. Ether is a living element that enchants in an inexplicable way and leads to a sacred intoxication (only spiritual) in which the intellect is still able to maintain control over personal consciousness. "

Let's return to the "polar" oracle. Zam Botiva in "Mystical Asia" pointed out that the idea of the oracle was revealed to him in a small town lying north of Rome, where the Tain lived.

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Saint Yves d'Alveydre

a hermit, whom the locals called Father Julien. Father Julien entrusted Botiva with the "oracle of stellar forces." From the description of the hermit it was clear that he himself was no stranger to occult pursuits. On coarse woolen clothes, he wore the image of a rose and a cross. In 1909, Father Julien disappeared somewhere. Zam Botiva claimed that he went to the monastery, which was located in the Himalayas. Botiva allegedly received several messages from him through the oracle. But some of the messages were "signed" by people completely unknown to him. The oracle itself became for Zama Botiva a new "pole star" that shone in the darkness, pointing the light to the truth. Perhaps it was from this comparison that the name "Polar Brotherhood" ("Polaris") was born. In 1929, according to legend, the "polar" realized the secret of the oracle, after which they created their own secret society.

Maurice Maigret, a Parisian friend of Otto Rahn, wrote in his chapter in "Mystical Asia" that the method of communication with the "masters" might seem absurd, frivolous to a contemporary.

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and even frivolous. He emphasized that everything new, without clear evidence, was ridiculed. And yet he insisted on his thought. The proposed communication had no scientific explanation. Maigret generally informed the reader who picked up the "Mystical

Asia" that it required a little elemental faith to read it. He himself didn't think it was something extraordinary and exceptional that the "polar ones" managed to establish contact with people living in the Himalayas, from where the members of the brotherhood received advice on understanding the world, some predictions. The alphanumeric prophecies themselves were not something special for the "polar" ones. For them it was a matter of course that somewhere in Tibet there was a secluded community of people who were at a higher stage of evolution. However, not only the "polar" people believed in this.

Megre did not limit his writing activity to compiling Mystical Asia. In 1935, he published the book "The Key to Secret Things", which was published by the occult publishing house "Carpenter's Library". In this work, he summarized virtually the entire esoteric heritage of recent decades. In particular, he wrote about the swastika

the following: "The swastika stands behind the power of time and as such is a purely Buddhist symbol, meaning the cycle of life in which a person is and from which he can get rid only through purification. Nowadays, its meaning has changed quite a lot, becoming a symbol of racial hatred and violence raising its head in Germany." "There are different interpretations of the swastika. Burnoff sees it as a fiery symbol. Max Muller symbol of the sun. D'Alvillia - the moons. Madame Blavatsky considers it a sign of the center of the sanctified world. René Guénon sees the symbol of the pole in the swastika. The mention of the "polar" Rene Guenon, a classic of traditionalism, is far from accidental. In one of his most famous works, The King of the World, this philosopher wrote:

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RAZOTSEBE OYOTEIAZ 41, luz ra okviviv, 44

The work of Maurice Maigret "The key to secret things"

"We want to pay special attention to the following fact: the center in question is a fixed point, which in all traditions is symbolically designated as the "Pole", since it is around it that the world rotates, which is mainly represented the symbol of the wheel among the Celts, as well as the Uchaldeans and Hindus. This is the true meaning of the swastika, a sign that is widespread everywhere, both in the Far East and in the Far West, and which

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is essentially the 'sign of the Pole'. Its true meaning is in fact introduced to modern Europe for the first time.'

But let us return to Megre's book, in which he described the center of initiation: "The most incredible hypothesis is that which tries to confirm the divine origin of wisdom. Some occultists argue that the sages have gone far from us in development and inhabit Venus, from where they were sent to Earth to give people knowledge. These messengers gave instructions to their disciples, who in turn pass them on to the others. The whole world learned about Agartha from Ossendovsky... Saint-Yves d'Alveidre confirmed that Agartha really exists and, even being underground, is active... will always be invisible. Agartha cannot be seen (for the time being), since we live in an era of darkness - the Kali Yuga. However, the time will come and the Initiates will again appear to the world. " |

The tradition that spoke of Agartha was actually the story of Atlantis, an island that was swallowed up by the abyss after a great cosmic catastrophe. But not all Atlanteans died. Some of them escaped to the tops of the Himalayas in order to preserve the moral heritage of mankind. From there they sometimes returned to the barbarian world. The Magi of the Chaldeans, the Greek worshippers of Orpheus, the Essenes of Palestine, the Pythagoreans, the Egyptian physicians, the Gallic Druids, were all manifestations of the same Order. According to these ideas, the Druids did not actually come from the center of Ireland, but from Asia. As confirmation of this thesis, the similarity in the organization of the organizations of druids and lamas was pointed out. However, Ireland also played a role. Back in 1220, there was a secret center on this island, in which an "eternal fire" burned. His existence was supported by young girls, who were called "daughters of fire." The extinction of this fire coincided in time with the crusades

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against the Cathars. It is obvious that the "polar ones" linked together both the tradition of the Druids and the ideas of the Albigensians. Moreover, they argued the close relationship of European

heretical teachings with the Himalayas. In Orphic poetry, one could find verses that almost word for word repeated the hymns of the Vedas. In the 11th-12th centuries, the biography of Buddha was in circulation in Europe in the form of a Christianized novel about Barlaam. Buddhist and Manichaean ideas came to Europe through Byzantium. At least, Maigret thought so. That is, he spoke of indirect perception

The building that housed the headquarters of Polaris

catharism of Buddhism. Certain passages could indeed lead to such an idea. For example, the postulate about the immortality of the soul, which is reborn many times, making a certain life cycle.

In the chapter devoted to the Holy Grail, Maigret did not hesitate to mention his acquaintance Otto Rahn, "a young talented German writer." At the same time, Megre was critical of him, since Rahn was unable to establish links between Buddhism and the Cathars. Although the book "Crusade Against the Grail" Megre still responded with great sympathy, repeating in his work even some passages from it. For example, Rahn's suggestion that the Grail is located in one of the grottoes of Ornonotac.

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In general, the "polar" had a gigantic impact on the occult environment in Europe. Very many people came to ask their oracle a question, who considered themselves to be true initiates. Famous philosophers also communicated with the oracle: the traditionalist Rene Guenon and Julius Evola,

who sang of pagan imperialism. In those days, no one heard menacing notes in the voice of the "polar" ones. But some have already begun to jingle metal. The Marquis Rivera described in his novel *In the Shadow of a Tibetan Monastery* a Buddhist who came to Paris in those days. "Compared to him, everything in me was doubtful, shaky and hopeless. I have tried all our philosophies, all our religious systems, all our sects. But I found only profanity and general insignificance... Our West is generally profane... I penetrated closed lodges, plunged into the esoteric environment, got acquainted with the fathers of occultism. But all I heard was empty rants... I don't believe the star of initiation will light up the skies of the West." This pessimism, with the outbreak of World War II, turned into a call to action. During the occupation of France, the "Polars" had an even greater influence on the occultists, when they handed them over in batches to the hands of the Gestapo. On this plot, perhaps, it is worth dwelling in more detail.

The main role in the persecution of French secret societies during the occupation of France was played by Jean Marquis Rivera. If we take into account the assessment that he gave to the secret societies of the West, then there was nothing paradoxical in his behavior. He longed to eradicate them as organizations that denigrated high ideas. After the Third Reich occupied the north of France, a special unit was created to detect Masonic members of other secret societies. It began its activities on December 12, 1941, both in the occupied territories and in the French provinces controlled by the inaccurate Vichy regime. By 1944, in the staff of this service,

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operating throughout France, there were more than 300 employees. This organization itself was called the "Secret Society Service" and had a very revealing abbreviation - SSS. Marquis Jean Rivera willingly volunteered to lead the SSS in the north of the country. He was better suited than anyone to organize the search for secret societies. In fact, the SSS has become a second secret police. The Marquis Rivera located the center of his department in a very symbolic building at 4 Boulevard Rapp, Paris, where the residence of the Theosophical Society was once located. The activities of the SSS were supervised by the SD, namely Obersturmführer Moritz. However, it was purely ideological control. The direct activity of the "Secret Society Service" was connected with the Gestapo. Sometimes tasks for the Marquis Rivera came directly from Berlin. So it was with instructions to identify and liquidate the French Rotary clubs. But most of all the Germans were interested in Masonic archives. They were taken out of France by wagons and handed over to the SD. By the way, in our mass media, information constantly emerges that the Masonic archives have been requisitioned by the "Heritage of the Ancestors". It's a delusion. All the archives fell into the hands of the SS security specialists, who sat in the building that had previously belonged to the Berlin Masonic lodge. For several years of its activity, the CCC was able to compile a gigantic list of French Freemasons, which included more than 60 thousand people. Some of them ended up in a concentration camp, some were deported, and some were executed on the spot. Of all the secret societies of mysticism, the Marquis of Rivera hated and despised the Masons the most. After the liberation of France by the Allies, most of the SSS employees were captured. In 1946 they were put on trial. Jean Marquis Rivera was sentenced to death. One can only guess what secrets he took with him to the grave.

But let's return from the wartime back to 1937, when the notorious meeting of Gaston de Mengel and Heinrich took place.

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Himmler. Studying certain aspects of this seemingly insignificant episode in the history of Europe, one involuntarily asks the question: who actually influenced whom? "Polar" on the leadership of the SS? Or the SS leadership on the Polaris? Let's take a look at the information we

mentioned in passing in previous chapters. As we remember, in July 1937, SS-Brigadeführer Karl Maria Wiligut received a letter from Gaston de Mengel concerning the "axis of power". As you can see, the SS paid great attention to geomantic research, although Günther Kirchhoff, who laid the foundation for it, never enjoyed authority in the Heritage of the Ancestors. Recall that Kirchhoff suggested the existence of certain geodetic energy lines that passed through all continents. Today, this esoteric teaching is called geomancy. Wiligut became an ardent supporter of this secret science. As we remember, a year before de Mengel's visit to Berlin, he made a geomantic expedition to the Black Forest. In addition, Wiligut was delighted with the geomantic calculations of Wilhelm Teudt, who argued that Externstein was perhaps the main "energy" center of Europe. Thus, de Mengel's letter no longer looks like a collection of unrelated words written by a seemingly not quite normal person. It is clear that de Mengel actively practiced geomantics.

On July 2, 1937, Wiligut received another letter from Gaston de Mengel. The French mystic wrote in it that he had received from his old Russian friend documents that told about what was happening in the so-called Buddhist centers scattered all over the world. De Mengel tried to summarize the essence of these documents by giving Wiligut a kind of reference. It said that earlier the secret centers of the entire Buddhist world were the "State of Hermits" and the "Buddhist Center Chan Chen Kob". But they were defeated as a result of political

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ski riots. From this moment on, the "State of Hermits" is "nomadic". At present it resides in Tibet. Behind the defeat of the secret center is the head of the "Black Center" Oung Mong, also known as Hultuku Shi, Cherensky. He posed as a new incarnation of the Buddha, "the new teacher of the world." His teachings are readily supported by many secret societies of Europe and esoteric circles. Moreover, the adherents of the "Black Center" pretend to be messengers of the "Great Center of Light" (Agarta).

Even shedding light on the strange letters of de Mengel, the reader is unlikely to understand what kind of Oung Mong and the "Black Center" are? Oddly enough, but it was about our compatriot A. Kerensky. It is hardly worth retelling his biography. According to European mystics, it was Kerensky who was the "gray eminence" of the Jewish lodge "B'nai B'rith." In 1926, the anti-Semitic writer Karl Heise published the book Occult Logic, in which he developed these thoughts in detail. Himmler read it with pleasure, noting in his diary: "A very serious work that explains a lot and allows you to predict events. The principle of good and evil, which extends to human society". The consciousness of the Reichsführer SS was mythologized long before the Nazis came to power. In any event, he saw the results of the struggle of white and black magicians who fought for the possession of this world.

How did the SS react to de Mengel's revelations? Untersturmführer Kurt Ruppmann, who served on the personal staff of the Reichsführer SS, told Gertraut Schlarb, Gronhagen's secretary, the following: "My personal opinion, but this was written by a pompous imaginary. Apparently, he considers the Reichsfuehrer a complete idiot, confusing him with such nonsense. De Mengel is too inclined to mysticism, his facts are probably mixed with personal fantasies. In addition, he may have insanity - he is 60 years old. And by the way...

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If you believe that the organization wants to operate in secret, as described here, then why is it exposed at every meeting and congress, where hundreds of detectives can notice it? .. For the SD, his information has no value, it does not contain what to catch." But Himmler's court magician did not share such skepticism. It is possible that this thickened the clouds even more,

that gathered over his head. In the SS, many were unhappy with the fact that strange people were hovering around the Reichs Fuhrer. The SS technocrats were not at all attracted to the neighborhood with mad mystics. In any case, the setting of Wiligut's star began approximately after de Mangel left for Paris.

Chapter 10

After Wiligut had served in the SS for four years, it struck someone from the personnel department that the colonel's personal file lacked many of the documents required for an SS officer. So, for example, there was no autobiography of the Brigadeführer. On March 15, 1937, adjutant Wiligut Lachner replied to the inquiries sent that "in this matter, a personal order of the Reichsfuehrer SS should have been received." Twelve days later, SS-Gruppenfuehrer Karl Wolf informed Hans von Lachner: "In pursuance of your letter of March 15, 1937, I inform you that the following decision has been made by the Reichsfuehrer-SS: SS-Brigadeführer Weisthor must personally dictate his autobiography to SS-Gruppenfuehrer Schmitt. In this case, the details of his life will be known only to him. After that, the autobiography will be sealed in a personal file. But Wiligut was by no means satisfied with this decision, since some time later he wrote to Gruppenführer Schmit: "As I learned from the personnel department of the SS Main Directorate, there is no biography of me in their documents at all. The same information was provided to me by the Personnel Department of the SS Headquarters for Race and Settlement. I then contacted the Personal Staff of the Reichsfuehrer SS, but before

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Heinrich Himmler and Karl Wolf

For a moment, no answer came from it regarding the fact that there is some kind of my biography there. I am ready to write my new autobiography as soon as all my requests are answered, which may take several days. What I will notify you, most likely, at a future week."

`Taking into account the delay in providing a simple autobiography, there was no need to talk about evidence of Aryan origin (pedigree up to 1750), which was formally obligatory for all SS officers, in the case of Wiligut-Weisthor. » Karl Maria Wiligut did write his autobiography. It has been preserved among documents in the German archives and allows shedding light on some events in Weisthor's life. However, it was a very subjective document. As the profession of his father, Wiligut indicated the captain of the Austrian Landwehr, who served under

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court adviser at the Hungarian court office". In addition, he did not mention his brothers and sisters in a word, nor did he mention his wife and two daughters. He only mentioned his cousin, who was the chief engineer at the Berlin Siemens plant and was also the inventor of the fire alarm.

We present this document with minor abbreviations.

May 16, 1937. Berlin - Grunewald Karl Maria Wiligut-Weistor, SS Brigadeführer For the personal file of the SS

AUTOBIOGRAPHY

I was born on December 10, 1866 at 11 am in Vienna (Austria), as the son of the captain of the Austrian Landwehr, appointed by the then royal decree to serve as the German court adviser to the Hungarian court, Karl Wiligut, who was supposed to defend German interests in the Hungarian court office .

My father, my grandfather and my great-grandfather were career officers in the Austrian army. My family immigrated to Hungary in 1242 from Württemberg. This happened after she had to look for a new homeland, since the history of our family stretched from the depths of German history. Since the massacre in Ferden, our family has been persecuted all over Europe. At that time, Hungary was going through not the most peaceful times, constantly being raided by the Turks. But this allowed the ancient "kind of Thor" to hide from the watchful eye of the Roman Catholic Church, as well as from the persecution of the Wotanists. We, as the respective clan, remained faithful to Irminism, the ancient paternal faith, while representatives of other clans converted to Catholicism for disguise. We were needed as bearers of tradition...

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During the massacre in Ferden, on the orders of Emperor Charles of Franks, our ancestor was arrested with her grandchildren: an 18-year-old boy and two younger girls. They were taken out of the family estate of Wiligot Husen (now Willegehhuzen near Bariznhausen, near Hannover) and deported to France, to Brittany. After the death of his grandmother, young V. fled with his sister and younger sister Maya, whom he married according to the tradition of the Ases. They hid in what is now the Ferar Islands (an offshoot of our family now lives there under the name of Thorson). Then they ended up in Remo-Gotland. After long adventures together with the Vikings, they finally reached the territory of present-day Central Russia. There my ancestor became the founder of the city, which is now known as Vilnius (Vilna), the river Vilya was also named after him. The united tribes of the Goths founded a great empire there, about which almost nothing is known to history now, since it contradicted the "Russian interests", as well as the interests of the Christian church ...

According to legend, Armenia from the Cherusci tribe was the younger brother of our ancestor "Garman", that is, the male Gar. From our family also came "Wittukynd", who was the younger brother of the lesser-known Gar...

Why am I giving all this information when I should have given only my biography? I need to substantiate the reasons for the events that took place in my life!

After the events of the Thirty Years' War, my ancestors considered themselves obligated to master military knowledge. As a result, all of them, including myself, were officers, that is, they possessed the knowledge of a leader, which, in case of emergency, could be used in the interests of our people.

Since ancient times, we have been completely disinterested, that is, we have invisibly carried out our tribal mission to serve our people, etc. My grandfather K. Wiligut introduced me to

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SS-Brigadeführer Weisthor

the oldest runic art of our kind. When I reached the age of 24, my father began to initiate me into the history of our family.

At the age of 13, I was transferred from the senior real school to the cadet school in Vienna. At the age of 17, as an officer candidate, I was sent to the 99th regiment, which stood on

that moment in Mostar (Herzegovina), It was in 1884. In 1888 I received the rank of officer, in 1912 I was promoted to major. During the World War that followed, the news bulletin mentioned me as a unit commander. In 1917 (August 1) I received the rank of colonel and until April 1, 1918 I was a brigade commander. In mid-May, I was sent away from the front, which was passing through the territory of South Tyrol, and was appointed head of the camp for convalescent wounded, which was located in Tsokiev, north of Lemberg.

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In July 1918, events occurred during which I allowed myself to expand on the details of the history of my family more than I was supposed to. One day a delegation arrived at the camp, consisting of the legate of Cardinal Natti (the current Pope of Rome), the general of the Jesuit order, Count Ledochovsky, and the apostolic field bishop, Dr. Pelopototsky. After inspecting the camp, I was asked to accompany them. I went along with the Catholic delegation. Here Ledokhovsky asked about my surname, and also inquired about my family tradition. Suddenly, forgetting all precautions, I replied that my family had one. After that, the Jesuit whispered in the ear of Cardinal Natti: "Eativia tazhageiba"! I could hear this phrase, but nevertheless proudly answered: yes, I come from a 'damned family'...

This recognition led to the fact that the Roman Catholic Church became my 'mortal enemy', with all the consequences that follow from this circumstance. Which had a significant impact on my later life,

On January 1, 1919, I was sent into retirement for 40 years of military service credited to me. In those bitter days, I joined the Oberland Volunteer Corps. There, with short breaks (an illegible interpolation written by the otruki), together with the district leader, Itsinger. I was in the ranks of this organization when the invitation came from the Reichsführer SS, who invited me to devote myself to the lofty goals of the SS.

Immediately after the crash, I learned that the Jews and completely degenerate Freemasonry contributed to our military defeat, which became very fatal for our history. In Salzburg, I founded an anti-Semitic organization and started publishing the Iron Broom newspaper. I publicly

1 "Cursed family" (lat.).

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nyal Jews and Freemasons in the crimes committed by them. This increased the number of my mortal enemies, which already included the Catholic Church.

A former officer (handwritten insert: 47th regiment, captain) named Wenzel Hammer Haldersdorf agreed to cooperate with these three forces, who intended to harm me. He convinced me to become a guarantor for the loan he received. These financial obligations were used to set my wife on me.

In November 1924 I was arrested by the Salzburg police, who placed me in an asylum for the mentally ill. I was kept there until the spring of 1927. So that I could not "harm" myself, it was decided to leave me under guardianship. In 1932, all instances rejected my petitions. I was not even provided with a lawyer who could help protect myself from the most heinous financial exploitation.

From that moment on, I hatched plans to go abroad without fail in order to continue to carry out the mission traditional for my family. I already had a small property in Italy on the Adriatic coast, which my family was completely unaware of. There I received an invitation to join the SS and followed this call.

K.M. Weistor-Wiligut, Colonel.

Rudolf Mund, in his book *Fragments of a Lost Religion*, made the strange suggestion that this autobiography was a fake. As the only argument in favor of this version, he cited the information that on the pages of Karl Hueser's book "Wewelsburg in 1938-1945", which was published in 1982, there was no autograph of Wiligut on the image of the autobiography. However, if you look at the original documents that are stored in the Berlin Documentation Center, you can find

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live that under this document was the following signature "K.M. Weistor-Wiligut, retired colonel. Most likely, Rudolf Mund was annoyed by the fact that Karl Maria Wiligut admitted in this autobiography about his stay in a psychiatric clinic. This circumstance contradicts the generally accepted view that the leadership of the SS became aware of Wiligut's past illness only after the Anschluss of Austria. An autobiography written in the spring of 1937 puts an end to this version. However, it should be noted that Wiligut tried to present this fact, not the best of his past, as advantageously as possible. He makes an indication that he was "arrested" by the police on a tip from Jews, Freemasons and Catholic agents who intended to put him in a psychiatric hospital in order to hide "his knowledge" from the people. By and large, only three people knew about this autobiography: Wiligut himself, Heinrich Himmler and SS Gruppenführer Schmit, who was supposed to place this document in a private file

Weistor. The events that took place over the course of a year after that clearly indicate that Himmler had complete confidence in Wiligut, even though he had once been in a psychiatric clinic. The genealogy, traced back to 1750, was replaced by stories about the past of his family, which led its history from the most ancient times.

By and large, Wiligut's past illness began to be used against him only in 1939. Most likely, Himmler a few years later "suddenly" drew attention to the fact that the colonel was in a specific institution, since he could be used against the SS and personally against him, the Reichsführer, in the so-called struggle of competencies. Himmler always preferred to keep away personalities who could compromise him. So, for example, it happened with the creator of the "Heritage of the Ancestors" Herman Wirth, who

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The first commandant of Wewelsburg Castle Manfred von Knobelsdorff with his wife

considered by many academic researchers to be a "charlatan" who forged the so-called *Ur Lindh Chronicles*. In this case, Himmler was worried about this moment, and not the general methodology of the work of Hermann Wirth.

In any case, in 1937, no one dared to doubt the abilities of the colonel, and therefore he took part in many meetings and constantly acted as a consultant to Heinrich Himmler. Many examples of this can be found. For example, on April 14, 1937, Externstein Fricke, a guide on the rocks, sent a letter to Himmler through SS-Sturmbannführer Halcke, in which he asked for a car, which should have been significant.

speed up the process of studying these "ritual rocks". Among other things, Fricke mentioned in his letter the first commandant of Wewelsburg Castle Sturmbannführer Manfred von Kno Belsdorf and SS Brigadeführer Weisttor. They were named as possible consultants in the study of Externstein. Himmler, who already knew about Wiligut's hospitalization in the past, did not mind at all that all articles and mat

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rials that were dedicated to Externstein were sent to the colonel for examination. Moreover, the Reichsfuehrer SS, known for his thrifty attitude to money, was ready to allocate an amount of 500 Reichsmarks so that Wiligut could carry out his "research" on the ground, that is, directly at the rocks of Externstein,

Wiligut did not only influence the Externstein project. Rolf Höhne, a specialist in ancient history, who was in the service of the SS Head Office for Race and Settlement, could testify to this. Höhne met Wiligut more than once to accompany the colonel on numerous trips. During such business trips, Wiligut could ask to stop the car in some place, and then demand to start reconnaissance excavations there. It may seem strange, but in most cases traces of ancient settlements or structures were found in these places. At least that's what Rolf Höhne claimed. Around the same year, 1937, Höhne sent reports to the Reichsführer SS Personal Headquarters about the activities of Wiligut and Günther Kirchhoff (apparently, this was his personal initiative), in which he called these two mystics * "dreamer and chief dreamer." In addition, Hoene did not exclude the possibility that the Austrian colonel at one time was a member of the Masonic lodge. This remark leads to the conclusion that Höhne did not know the details of Wiligut's biography, nor did he assume that the SS leadership knew about his past membership in the Schlaraffia. The leadership of the Heritage of Ancestors was in the same ignorance, since the organizational head of this SS structure, Wolfram Sievers, believed that this information was a "very good trump card", which he could not use for the time being. As you can see, neither Wolfram Sievers nor Rolf Höhne were aware that Wiligut Weisttor had notified Himmler of his membership in the Austrian paramasonic organization.

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tions. Wiligut tried again to present this fact from his biography in a favorable way. He claimed to have been a member of the Schlaraffia between 1889 and 1909 for the sole purpose of exposing the "spy connections" that the lodge's leadership had with Italy. In addition, it was Wiligut who insisted that the Reichsfuehrer SS give the order to ban the activities of the Schlaraffia. Indirectly, Karl Maria Wiligut was involved in the SS expedition to Tibet, led by Ernst Schaefer. Despite the fact that the expedition was SS only nominally (Schaefer himself got all the necessary funds for its organization), Heinrich Himmler was very interested in this project, as well as in the young researcher who led it. It is generally accepted that the Reichsfuehrer SS wanted thereby to raise the prestige of the security detachments. However, the diaries kept by Ernst Schaefer make it possible to see a slightly different motivation for Himmler. "He (Himmler. — A.V.) wanted to know if it was possible to meet a person with blond hair and blue eyes in Tibet. I rejected this possibility. He asked how I imagine the emergence of man. I reproduced the official point of view of anthropologists. I talked about the Pithecanthropus, the Heidelberg man, the Neanderthals, the sensational discoveries made by the Jesuit Teilhard de Chardin near Beijing. Himmler listened calmly. Then he shook his head: 'Academic education, school wisdom, the arrogance of university professors who sit like pontiffs at the pulpit. However, they have no idea about the forces that drive our world. Perhaps what you have said concerns the lower races, but the Nordic man came from the sky at the last,

tertiary, the invasion of the moon. Himmler spoke quietly, like a priest. The Camarilla was silent, and so was I. I thought they would send me to a pagan monastery. Himmler added: 'You still have a lot to learn.'

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Ryan linguistics. But in the most urgent way, he recommended that you familiarize yourself with the theory of Hans Hörbiger. He pointed out that the Führer had long been studying the theory of world ice. And then he added that even now there are numerous remnants of people who lived before the fall of the tertiary moon, the direct heirs of Atlantis that once disappeared without a trace. "I believe they are in Peru, on Easter Island, and maybe in Tibet".

Further, the Reichsführer SS recommended to the skeptical Ernst Schaefer, who was an ornithologist by his basic education, to get acquainted with the book "Amazed Eye. A Chronicle of Our Earth in Prehistoric Times, which was written in accordance with the theory of world ice and allegedly set out the "correct" understanding of the myth of Atlantis. Himmler's interlocutor could not help smiling when the Reichsführer SS told him about this book. However, the head of the "Black Order" pretended not to notice her. For the next conversation, he attracted Edmund Kiss, who was supposed to find a specialist in Porunam, ancient history and religion for the Tibetan expedition. Ernst Schaefer did not object, but made a remark that since his enterprise was of a purely scientific nature, he would not like to see "scientists" who deal with the world ice in its composition. Himmler did not argue. He simply sent him to Karl Maria Wiligut, who lived in a mansion on the outskirts of Berlin. This is how the meeting is described.

"In Dahlem, we pulled up at the high wall that enclosed the villa. Several SS men guarding the entrance saluted me. It was so sudden, I was in a hurry, and more new things fell on me. It's good that the nearest subway station lay nearby. But I wanted to know why I was brought here! A young lady took me to the winter garden, where there was a musty smell of tropical plants. Even on this bright sunny day, I felt depressed. Suddenly this ominous atmosphere was discharged by the sign

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my sweet smell. How could I know him. Exactly! China and opium! It seemed to me that an eternity had passed until the door opened and a limping old man walked in. He hugged me and kissed me on both cheeks. He seemed to have just woken up and looked at me with bleary eyes. It was so quiet that you could hear the rustling of the sand in the clock. For a long time we sat silently opposite each other until his hands trembled and his eyes became covered with a veil: It was the look of a Tibetan lama. He was in a trance. Then he began to speak in a strange guttural voice: "Tonight I contacted my friends from Abyssinia, from America, from Japan and from Tibet. I contacted everyone who came from another world to create a new state. The Western European spirit is corrupted to its very foundations. We have a big task ahead of us. A new era is coming. This is the inevitability of cosmic law. One of the keys is kept by the Dalai Lama and in Tibetan monasteries." Then he began to list the names of the monasteries and their "abbots", and only those that I knew. He is black

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dropped them from my brain? Telepathy? I still can't give an answer. I know that I left this ominous place at a run."

Wiligut was also encountered by Bruno Beger, an employee of the SS Main Office for Race and Settlement, who

ry later, as an anthropologist, joined the Schaefer expedition. Karl Maria Wiligut showed considerable interest in the developments of the young SS anthropologist, but he, apparently, refused the patronage of "Himmler's personal magician." After the war, Hans-Jürgen Lange talked to Bruno Beger, who on the eve of the departure of the SS expedition to Tibet, like Ernst Schäfer, talked to Wiligut. Beger in that conversation stated the following: "I don't remember exactly who prompted me to this conversation. During it, he (Wiligut. - A.V.) gave me some instructions regarding my research. With my education, I could only laugh at them. At his request, I was to pay close attention to the wedding ceremonies. He spoke very confusedly, and therefore it was very difficult to understand what was required of me. Not always semi

Ernst Schäfer talking to Tibetans during an expedition

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Burno Beger makes anthropological measurements during a Tibetan expedition

Karl Maria Wiligut's adjutant Hans von Lachner was also pleased with the tasks. Bruno Beger was well aware of this. He said in an interview: "I have spoken to him about this many times. Lachner had every reason to doubt Weisthor's knowledge and transcendent abilities." A similar point of view was shared by Bruno Beger's friends, the anthropologists Erich Karl and Rübbel, who frankly

roamed over Wiligut. They didn't accept it in any way

seriously. However, Bruno Beger, in a conversation with Hans-Jurgen Lange, emphasized that Wiligut Weisthor firmly believed in his exceptional talents, and therefore it was impossible to consider

an ordinary charlatan who deliberately deceives-.

shaft all around. "I would agree with the characterization of Wiligut as "eccentric", but would not call him a complete idiot." About the conversation that took place with Weistor on the eve of the departure of Schaefer's expedition to Tibet, Bruno Beger said the following: "Weistor had a small room located on the top floor of the General Administration building

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of the SS on issues of race and settlements. Weistor himself was very rarely there, and therefore I used his bed there to sleep for several hours. At one such moment, Weisthor and his adjutant Lachner entered the office. I jumped up and asked for forgiveness."

Between February and July 1938, Wiligut-Weistor makes two expert opinions on the work of the Italian philosopher and mystic Julius Evola, who at that moment was giving a series of lectures in Germany. Evola's Pagan Imperialism is also mentioned in these documents, but it is doubtful that Wiligut was familiar with this work at that time. Ironically, it was Wiligut who was among those who had to "seriously" discuss the work of the Italian. Karl Maria Wiligut's first recall was in fact non-binding. It can be assumed that Weisthor used him to once again present himself as a "bearer of wisdom" and "secret German king". In particular, this document stated: "Ultimately, the truth is only a personal subjective idea, which is tied to the current situation for a given person. For us, "truth" is that belief in God which promotes the observance of the laws of cause and effect. Only sunlight brings us to the realization that we are only a reflection of the act of Creation and must obey its laws (the rhythm of cause and effect). So faith must find its highest

expression in the formula: "To be is a spiritual will." This way of thinking explains why there must be people who in all cases must secretly embody this wealth of Aryan ideas in the name of the whole people. They are always in danger of being torn apart gusts of time, which will not allow them to further act on

the good of the race." A more accurate assessment of Evola's work follows already from another document, which was not written by hand, but in writing.

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chat on a typewriter. This paper was attached to Wiligut's handwritten response. The document stated: "The appearance (of Evola) was due to the aristocratic feudalism of the old style. They pave the way for their scholarship in amateurish literature. It follows from this that there is no need for National Socialism to use Baron Evola in its own interests. His political plans for the creation of a Romano-Germanic empire are utopian. Moreover, they can lead to ideological

difficulties and worldview confusion. Because !

Evola is also ambiguously perceived by the Italian fascists, it will hardly be correct from a tactical point of view to use it.

In this regard, it is proposed:

1) not to provide any specific support for the aspirations of Evola, who intends to create a supranational secret order, as well as to establish a journal of this kind;

2) after the completion of a series of reports, suspend it ›

social activities in Germany;

3) oblige party departments and state institutions to prevent his subsequent activity in the country;

4) constantly monitor its propaganda activities, which may be undertaken on the territory of neighboring countries".

Wiligut wrote his second review of the works of Julius Evola after he met him. It said: "To endure an Imperialism" . and the final verdict on Evola's work, unambiguous translation of the book "Pagan I need to meet this man at least once. I admit that the concepts of 'imperialism', king', 'nobility', so often used in his work, received a wrong interpretation ... In my opinion, Evola can be a completely right-minded person, and

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the erroneous interpretation was the result of an inaccurate translation made by Friedrich Bauer. This seems quite probable to me, since Evola in his attitudes is oriented, with rare exceptions, to the Germanic-Aryan caste system. It is astonishing that a man in today's nationalist Italy would dare to make such judgments before the public. About the book ("Pagan Imperialism" — A.V.) I am ready to have a separate talk with the Reichsfuehrer SS." In the spring of 1938, the Anschluss of Austria took place and this European country became part of the Third Reich as an "Eastern Mark". In November 1938, Heinrich Himmler's adjutant Karl Wolf went to Salzburg to meet with Malvina Wiligut. Upon arrival at

where he learns the details of the colonel's hospitalization, as well as the fact that he, by decision of the Salzburg District Court, was considered incompetent for several years. These juicy details were brought to the attention of Heinrich Himmler, who decides to remove Wiligut from his entourage. Three months later, the employees of the department headed by Wiligut-Weistor were informed that their boss had been retired for health reasons and the department was dissolved. Meanwhile, as early as January 11, 1939, Karl Maria Wiligut notifies the authorities that he has set off on a journey. On February 18, 1939, he is registered in the town of Farchant (Bavaria, Bachhausen community). For a while the old colonel is left alone. His case resurfaces

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Julius Evola

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vaet at the end of the summer of 1939. It was then that Himmler asked Wiligut to return the SS ring, dagger and sword, which he sentimentally kept under a personal lock, and carried the key with him. August 28, 1939 Karl Maria Wiligut was officially dismissed from the SS. What was the reason for such a sharp change in Himmler's attitude towards his "mentor"? The official version was that the Reichsführer SS received information on the table that detailed Wiligut's stay in a psychiatric hospital. One could agree with this version, if not for some documents. All of them are kept in the Federal Archives of Germany in Koblenz. The small folder is entirely devoted to the investigation that Himmler conducted in connection with Wiligut's mental health. Here are numerous interrogations of the medical staff of the clinic, and an explanatory note written personally by Wiligut. But strangely, there is no signature under it. But it is well known that Wiligut put his autograph even on a tiny note, while always attributing his SS rank. In this document, Wiligut says that before he was taken to the clinic, he was arrested by the Austrian police. The SS officials who conducted the investigation were astonished at the frank falsification of the psychiatric examination. In particular, it said that Wiligut had deviations from childhood, although this was a lie. The examination did not take into account the opinions of the military authorities and their characteristics. And the most remarkable lie noticed by the investigators: it was alleged that the reason for the forced hospitalization was the complaints of Wiligut's wife, who told. about constant threats of reprisals against her and strange visions of her husband. But during the interrogation, it turned out that Wiligut's wife, with undisguised amazement, learned about her husband's insanity. Isn't it a strange reaction for a woman who asks to rein in her husband? And the most interesting

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An interesting fact is that Wiligut was released from the psychiatric clinic on the day of St. Stephanie, a major Catholic holiday, when it is customary to carry out prison amnesties. It is unlikely that serious doctors released a violently mad man from the clinic in honor of the Catholic festival. One got the impression that Wiligut fell victim to the "forensic psychiatry" that was so popular in late Soviet times.

In any case, on August 25, 1939, Wiligut-Weisthor was excluded from all SS service records. The colonel from the "initiated" SS Brigadeführer Weisthor again turns into Colonel Wiligut. This forced resignation creates many inconveniences for the colonel. First of all, he was very upset by the fact that, in connection with a past illness, all his ideological and ritual developments were called into question (and even threatened). For some time he rented an apartment in Aufkirchen with Else Baltrush. After a few months, he receives permission from Karl Wolff to move to another place. Having lived briefly in Arolsen, Karl Maria Wiligut in May 1940 decides

move to Goslar, where he occupies a small house in one of the estates, which was called Werderhof. The question may arise, who in those days supported Wiligut with finances? It can be said right away that there was no particular need for this. Karl Maria Wiligut, having lost the rank of SS Brigadeführer, by no means stopped receiving a colonel's pension. After Austria was annexed to the Third Reich, all legal complications

in this matter have been resolved. In the Third Reich, a retired Austrian colonel received almost the same salary as in the German one. In financial terms, Wiligut was not as bad as it might seem at first glance. For example, Rudolf Mund in his books indicates that the value of the property and financial savings of Karl Maria Wiligut at the end of the war was estimated at approximately

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positively in 117 thousand Reichsmarks, which at that time was a very decent amount.

But one should not assume that after the resignation, Heinrich Himmler broke off relations with Wiligut. It can be assumed that the resignation was a forced action, which was dictated by the need to participate in the "struggle of competencies". It was some kind of ploy that made it impossible for Himmler's competitors to accuse him of bringing the "crazy colonel" closer to him. Many facts speak in favor of this version. Firstly, on April 29, 1940, at the initiative of the Reichsfuehrer himself, Karl Maria Wiligut was reinstated in the service records of the SS. This was done behind the wording "on the own request of a dismissed SS officer." Secondly, Himmler more than once secretly consulted with Wiligut on a number of issues. For example, in the autumn of 1940, the SS Reichsführer, through SS Sturmbannführer Rudolf Brandt, was interested in the opinion of the colonel regarding the development of funeral symbols for the dead SS men. Himmler was mainly interested in the possibility of using runes on the graves of SS officers. Wiligut readily responds to Himmler's request. He recommends using not the "tyr" rune, but the "man" rune as funeral signs for the dead SS men. Wiligut explained his choice as follows: "This rune is an eternal conception from God-Spirit, that is, immortality, similar to life." Himmler, who always showed an increased interest in such trifles, sent Rudolf Brandt to visit the colonel. During the meeting, Brandt informed Wiligut that a project had been developed as funerary signs for the SS men, which used a combination of the runes "tyr" and "algiz", which in the end very much resembled a traditional Christian tombstone. Knowing well that Himmler was very skeptical of Catholic symbols, Wiligut continued to insist that in the graves of the SS

was used exactly

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rune "man". But at the same time, he made a reservation that it was possible to use the already practiced SS tombstones, which could be interpreted as "the eternal change of God-Spirit, God-Power and God-Matter." Literally the next day (which is remarkable) Himmler reproduces in his order the words of Karl Maria Wiligut. He sends his order to the Waffen-SS units. It said that the dead SS servicemen were to be buried Wiligut's photo, only: under this two above- made on the eve of his death with grave symbols. The final decision on the unification of the funeral symbols of the SS was decided to be adopted "after the end of the war." The Wiligut in Goslar was almost never alone. He was constantly visited by old acquaintances: Johann von Leers, Richard Anders, Friedrich Schiller, Emil Rüdiger, Richard Walter Darre with his family. In 1940, Karl Maria Wiligut, together with Elsa Baltrussy Richard Anders, made a short trip, during which they went to Starenberg on a river steamer. After the war, Elsa Baltrush said in an interview that the colonel tried to give

runic interpretation of the Grail, the search for which took up after the resignation. However, Anders himself never confirmed this information. Despite the fact that Wiligut and Anders were friendly, during the war, relations between them began to deteriorate. For example, in 1946 Richard Anders

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very skeptical about his

old friend:

"I used only my own knowledge, but it could be quite compared with Wiligut's "ancient knowledge". I noticed more than once that he penetrated the essence of some things only thanks to God's grace. I had the good fortune to penetrate much deeper. In any case, Bavaria became for Wiligut the very region where he intended to search for the Grail. Once he declared: "Chimsee keeps within himself and thereby saves the Grail!"

In 1943, after Germany suffered a crushing defeat at Stalingrad, numerous wounded began to arrive in Goslar. In Werderhof, where Wiligut lived, there was a research institute that dealt with malaria. After this, Karl Maria Wiligut had to change his place of residence more than once. At first, he, along with Elsa Baltrush, moved to the residence of the Reichsführer SS "Min Sütting", which was intended for official guests (another evidence that Himmler continued to favor Wiligut). For some time they live in this mansion, located in Passbach, on the shores of Lake Wörten. Later, under the protection of several SS men, Wiligut and Baltrush move to Klagenfurt. During the end war, Wiligut and his companion were evicted from the building they occupied. They were moved to a refugee camp, which was set up near Velden. Here Wiligut suffered an apoplexy. Only after that the British okku

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One of the typical SS tombstones

And

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The grave of Wiligut, who was buried next to the spouses Baltrush

The patrician authorities allow the dying old man to be transferred to Salzburg. Already after Germany's defeat in World War II, Wiligut met his wife again for the first time in many years. Wiligut is completely immersed in himself. It seems that he is haunted by the memories of the past. In rare moments when his consciousness clears up, he asks to be transported to the house of Elsa Baltrush. On December 23, 1945, the terminally ill Karl Maria Wiligut again arrives in Germany, his second homeland. A few days later he dies in Arolsen. In the lists of the dead, which were kept in this German city, it was written; "Karl Maria Wiligut, retired colonel, Knyazheskaya Alley, house 7. He died on January 3, 1946 at about 7 o'clock in the morning in his apartment (Elsa Baltrush's house. - A.V.). He was buried in the Baltrush family vault in Arolsen. Fate linked Elsa Baltrush with Wiligut for a long time. She believed that after his death, the misadventures ended. But she was wrong. On October 22, 1948, two British officers came to the woman, who for a long time tried to find out from her the place where the rune-decorated staff of Wiligut "Gotstock" was hidden. Despite everything, even after the war, Elsa Baltrush spoke very respectfully about

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Koa ANI we county Alina ue pm im tve A a B Ma sýlredsyi: A

If you don't have Meza Tutraara, you don't have Sezatiyyýepzigsy.

Death certificate of Karl Maria Wiligut

to an elderly colonel: "The most amazing thing about him was that he drew everything directly from himself. Everyone who was captivated by this person tried to find himself. He, relying on ancient knowledge, gave answers to all questions.

Chapter 11

After the end of World War II, there were many people in Europe who were actively involved in the study of the legacy of Karl Maria Wiligut. They were driven to this by a variety of reasons, but in almost all cases there was one thing in common - an increased interest in runes and the mystical practice of working with these runes. In many cases, these people maintained constant contacts with each other, claiming to be "initiates".

It has been officially proven that the keeper of the ideas of the "German cosmogony" according to Wiligut was a graduate engineer Emil Rüdiger. It was Rüdiger who began to write long and lengthy transcripts of "halgarit", the runic prophecies of Karl Maria Wiligut. But at the same time, it should be noted that Rüdiger created his own ("esoteric-mathematical") picture of the world. Gunther Kirchhoff was considered the second custodian of the colonel's heritage, whom Wiligut recommended to the SS leadership as a "valuable researcher".

After the death of Emil Rüdiger, his archive came into the possession of Count Manfred Kaiserling. Count Kaiserling was the son of the German philosopher Hermann Kaiserling, whose "School of Wisdom" was visited in the 1930s

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Sketches by Carl Schappeller

many German and European intellectuals. The influence of Count Hermann Kaiserling on the spiritual life of Germany was so strong that the Reich Propaganda Minister Joseph Goebbels initially banned the publication of his work, and in December 1937 generally banned any of his public appearances. It was from the archive of Count Manfred Kaiserling that the first biographer Rudolf Mund, the leader of the Arman Order, Adolf Schleipfer, and the Austrian Karl Schappeller, who was preferred to be called a "representative of the ideas of free energy", drew their (independently) information about Wiligut. The latter planned to create an apparatus that could work using "space 258

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energy", the rotation of the Earth and the electromagnetic field of the planet. In his History of Ariosophy, Lanz von Liebenfels called this Austrian "the titan of technical and physical thought." Although we note that the "titan" showed itself primarily in search of funds. He was never able to create an apparatus that generates energy, and therefore his gullible investors preferred to write off this money as "irrecoverable losses." Since in his developments Karl Schappeller relied on the "revelations" of Wiligut, which he made thanks to his "ancestral

memory", then it is impossible not to draw parallels with two very well-known experimental practices. In this case, comparisons with the Akashic Chronicles by Rudolf Steiner and the experiments of the American Timothy Leary, who was an apologist for the use of narcotic substances, in particular LSD, suggest themselves. The vast majority of the "experimental" Timothy Leary was engaged in ritual and religious practices under the influence of potent psychotropic substances. Leary believed that LSD opened the way to the deepest levels of the subconscious, but at the same time he was talking about communication structures and even about information recorded in cells and atoms. In his work *The Politics of Ecstasy*, Timothy Leary wrote: "The inexorable, dogmatic teaching of our union in the matter of spiritual discoveries (which, of course, changes everything in a few weeks) suggests that every person was divine at birth, and that the meaning of life is to reclaim that divinity. More specifically, re-experiencing all the classic spiritual dramas in their rudimentary style, borrowing them in a new way, reimagining them in a new way, and leaving a couple of your own decorations on the table.

swarm of the good double helix of the bodily prayer mill!. Therefore, we believe that everyone who perceives

1 Assumes DNA. 9* 259

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seriously, this divine plan must spend some time and effort on the fulfillment of this ancient task. And then four provocative tips followed: "1. Create your own religion. 2. Write your own Bible. 3. Write your own Ten Commandments. 4. Create your own political system."

, Much later, Leary's former collaborator Ralph Metzner published *The Source memories. On the mythological roots of our culture*". Despite the fact that this work was mainly based on the psychedelic experiments of the author himself, it nevertheless clearly shows how important the forgotten wisdom of ancestors and "ancestral memory" is still in some circles.

Each of the plots connected with Wiligut's heirs requires separate consideration. About the biography of the Austrian Emil Rüdiger, only scant references can be found in the research literature. He was born on January 5, 1885 and died on August 14, 1952. In addition, it is known that he was a graduate engineer who served for some time in construction organizations. For reasons still unclear, Rüdiger retired prematurely. It also remains unknown when Emil Rüdiger became interested in sculpture. It can be assumed that this happened after he completed his technical education in Nuremberg. This is indicated by the signatures that he put on his works - "Eng. Rüdiger. Most of his sculptures were images of the Germanic gods, which he created according to pre-created templates. Manfred Kaiserling once noted that Karl Maria Wiligut was not enthusiastic about the "scale method" developed by Emil Rüdiger, which was the basis of the so-called cosmic geometry.

If we talk about Emil Rüdiger's connections, then he belonged to a small group of people who came from the "Society

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Edda, who sought to constantly maintain contact with Wiligut. According to Helmut Rüdiger, his father was very friendly with the right-wing esotericist who created the theory of runes, Rudolf John Gorsleben. This is indirectly confirmed by the fact that Gorsleben mentions Emil Rüdiger twice in his work *The Rise of Humanity*. In the first case

Rüdiger was mentioned together with Friedrich Teltscher for the second time in the chapter "From Christ-All to All-Christ" (Mot Kgysi-AP tot AP-Kr13%).

Emil Rüdiger's debut as a right-wing esotericist took place on March 8, 1929, when he published his mystical-mathematical article "Circle of Tūr! and tattva? in the light of scientific

research". In this article, Emil Rüdiger called himself a student of Friedrich Teltscher and also "a connoisseur of ancient philosophers who wants to remain secret." According to Rüdiger, it was thanks to him ("an expert on philosophers") that his first work was able to take place. Since Rüdiger was familiar with Karl Maria Wiligut, and in the colonel's correspondence for 1929, the name of Rüdiger is mentioned several times, it can be assumed that "an expert on ancient philosophers who wants to remain secret" was just Wiligut. Emil Rüdiger published his next article, entitled "The Significance of the Sleeping Beauty Tales for the Age of Aquarius", in the tenth issue of the Hagal magazine. As in many subsequent cases, Emil Rüdiger chose to take on a pseudonym, calling himself Rüdiger Heger. Rudiger's circle of friends preferred to be called Frodi, after the name of the mythical German king. Wiligut's assistant Elsa Baltrush was a witness to Rudiger's frequent visits to the colonel. However, she was very skeptical about these visits, because

* One of the signs of the zodiac circle. ? In Indian astrology fundamental a principle of nature corresponding to a single physical sense.

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Halgarita No. 142

how Rüdiger, in her opinion, "squeezed the old man like a lemon." Baltrush believed: "It was not so much a friendship as a desire to gain knowledge."

Count Manfred Kaiserling, who knew Emil Rüdiger, described him as "an apocalyptic physicist" and "the first bearer of a new tradition". It is significant that the count called Karl Maria Wiligut "the last bearer of the ancient tradition", which emphasized the complete opposition of "student" and "teacher". According to the same Manfred Kaiserling, Emil Rüdiger rejected the Ariosophical interpretations inherent in Lanz von Liebenfels, although his closeness to the ideas of the "Aryan" interpretation of the Christian religion was undeniable. At the very least, Rüdiger considered Jesus the heir of Odin as the bearer of the secret of the runes.

During the Second World War, Emil Rüdiger found himself in Nuremberg, where he served as an air defense officer responsible for the preservation of the artistic heritage of Albrecht Dürer. The post-war activity of Emil Rüdiger, who worked in the society for the protection of cultural monuments, was also connected with this. Summing up

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line in the story about Emil Rüdiger as a "disciple" of Karl Maria Wiligut, it is necessary to cite the statement of Elsa Baltrush:
"He (Wiligut) renounced Rüdiger."

Just as little is known about the biography of Emil Rüdiger, so little is known about the life of Gunther Kirchhoff (1892-1975). It is only known for certain that in 1941, at his place of residence (Gaggenau), he went to work at Daimler-Benz. However,

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Page from Emil Rüdiger's notebook

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e chaa. A.

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One of the ritual texts recorded by Wiligut in 1934

numerous letters sent by Günther Kirchhoff to various authorities between 1934 and 1944. It is also known that Kirchhoff made Baden-Baden, located near Gaggenau, the starting point of his historical and mythological research. It is here that he tries to start his own interpretation of the runes. However, in his heraldic research, Günter Kirchhoff was not very original. He did not even hide the fact that he largely relied on the book by Guido von List "Hieroglyphic script of the Ario Germans" (1910).

In addition, the idea of Wilhelm Teudt is clearly read in the principle of "localization of figures". It is possible that it was for this reason that Günter Kirchhoff wrote to Teudt in Detmold in 1934 regarding the "German structures" he discovered in the Schneebachtal: "The structures in the Schneebachtal are seven levels, namely in a clear logical arrangement. Their base is ternary: Mahlberg-Schneebachtal-Schielberg. The central part is ternary: Bernstein-Heidenrückle-Rotensol. The summit is located in Ladstatt... The search for the Grail remains only in the Schneebachtal. And in fact, the search should be moved here", More details about the search

kah Grail can be read from Otto Rahn in the book "Crusade against the Grail" (Publishing house "Urania", Freiburg).

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However, it must be emphasized that the book depicts only one location of the Grail, and not the location of the Grail.

In the same year Günther Kirchhoff met Karl Maria Wiligut, which was confirmed by a letter dated June 24, 1934. Once again, the Edda Society turns out to be a linking structure. There is a feeling that it was it that selected the people who were supposed to get to know Wiligut. This assumption is indirectly confirmed by the fact that after Wiligut's articles signed by Jarl Vidar were published in the journal Hagal, Günter Kirchhoff's publications began to appear constantly on its pages. To be more precise, between November 1934 and April 1935, four articles prepared by Günter Kirchhoff appeared in Hagal.

It cannot be a coincidence that in 1936 Wiligut chose Gaggenau, Baden-Baden and their environs as the place for his business trip. In subsequent reports and reports, it is constantly mentioned that during the research trip, Wiligut was almost constantly accompanied by Günter Kirchhoff. In his interpretation of the inscriptions on the houses, which are very reminiscent of runic ones, Wiligut actually relied on the ideas of Kirchhoff, whom he constantly mentioned in letters of that time. It was from this time that Günter Kirchhoff received formal access to the Personal Headquarters of the Reichsfuehrer SS and to the Ancestral Heritage. He bombards both these instances with his letters, articles and manuscripts.

To guarantee a response to the letters of this "paper flow", Günter Kirchhoff resorts to simple tactics from time to time. So, for example, in 1941 he sent a letter to Professor Metz in Freiburg, and sent a copy of this letter ("for review") to the local Kreis Leiter, as the official representative of the National Socialist Party. A similar tactic has become

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change in the attitude of Wilhelm Teudt. Copies of letters sent to Detmold ended up on the desk of SS-Sturmbannführer Rudolf Brandt in Berlin.

Ulrich Hunger, in his work Runology in the Third Reich, wrote: "Kirchhoff drew his 'knowledge' about ancient history, genealogy and runes from völkisch-esoteric literature. In addition, he generated absolutely strange theories that cannot be

The organizational head was logically explained. "Heritage of the Ancestors" uua For him, the bearers of ancient knowledge were the Irish-Scottish missionaries and the Cathars. With the help of the "runic key" which he received from Wiligut, Kirchhoff turned the runes into names of localities, after which he proceeded with his conclusions in the field of ethnographic etymology: 'Gibor is known as a rune. Gibor was one of the names of the god of the Vandals who erected an altar in his honor in the southern part of Europe. The "Gibor-altar" gradually turned into Gibraltar. In the Middle Ages, Mani was transformed into "Mary". This can be proven by the Buddhist formula: "Om mani... Om"..."

For Hermann Löffler, head of the research department of the early and modern history of the Heritage of the Ancestors, Günther Kirchhoff was a charlatan of the worst kind. He wrote: "His writings are completely useless"... The "Heritage of the Ancestors" fundamentally did not take seriously the "runic dreamers" who had accumulated around Himmler, although not always

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dare to speak openly about it. Sievers under any circumstances intended to forward Kirchhoff's numerous letters to the Personal Staff of the Reichsfuehrer SS. He motivated this as follows: "If you tell Mr. Kirchhoff that he will receive an objective conclusion from us, this will lead to an endless stream of papers with which this gentleman will bombard us. I believe that there is no other means to cope with this problem, except not to answer any of these letters at all ... Himmler was very upset by this attitude on the part of the staff of the Heritage of Ancestors. Wiligut was a respected person for him. The Reichsfuehrer SS was of the opinion that it was necessary to thoroughly study the works of these idealists in order to separate the valuable from the fantastic. As a result, Rudolf Brandt ordered the scientific curator of the "Heritage of the Ancestors" Walter Wüst: "The Reichsführer SS expresses doubt, and this was confirmed by several cases, that the Ahnenerbe gave due justification in the right spirit. Sometimes it was simply stated: what was written by this person has no value, and therefore we are not interested. " Ahnenerbe " should be a true consultant in all these matters

Reichsfuehrer SS, on whom he could rely.

In his famous book on Ancestral Heritage, Germanic history Michael Kather described Günther Kirchhoff as "a charlatan opportunist who raved about the future unification of all Germans and geodetic structures that stretched across the continent." In this case, Kather could not find the right word for the principles of such an esoteric science as geomancy, which indicates his mediocre knowledge in the field of mysticism and "secret sciences". Apparently, when Kather spoke of Günther Kirchhoff as a "fitter", he meant an attempt by this "mysterious scholar" to produce himself from an ancient family, which, however, fully corresponded to the spirit of the time.

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me. Kirchhoff expressed the idea that he was descended from the "Gunther family" and from the Scottish Kirkpatrick clan. Kirchhoff was not the only one who, believing himself to be "bearers of secret knowledge", derived his family from mythical roots. Kirchhoff's friend Ernst Lauterer, who was one of the activists of the Guido von List Society, not only declared his "exceptional knowledge of antiquity", but deduced his ancestry from the Völsungs and Hari Wodan. To do this, he even published a small work "From the traditions of the Laftar-ar clan". The work was signed "Tarnhari, initiated into the truth of secret things". However, friendship with Günther Kirchhoff did not save the "Wotanist Tarnhari" from being sent to a concentration camp. After the war, Kirchhoff assumed that "a descendant of the Irmings and a hater of the Wotanists, Wiligut-Weistor," had a hand in that arrest.

Even the defeat of Germany in World War II did not stop the "know-it-all Gunther Kirchhoff", who continued to give birth to letters and appeals in streams. On numerous occasions he wrote to "the Arch-Abbot Benedict Baur of the Benedictine Abbey of Beuron (Hohenzollern)". When on January 26, 1948, Kirchhoff addressed his brother Emil Rüdiger in his letter, he enclosed several copies of the letters addressed to the abbot (Kirchhoff did this most likely out of habit). In the eight-page letter, Kirchhoff mentions Wiligut Weisthor twice. "Sometime we should talk about Wiligut. Something has cleared up for me, but I cannot entrust this idea to paper, it must be conveyed in a face-to-face conversation. Most likely, it was about the "Lauterer case", in the arrest of which Kirchhoff was inclined to see the intrigues of Wiligut.

At the end of his letter, Kirchhoff, amid an attempt to provide himself with some ideological alibi, does not refrain from reiterating the centuries-old history of his family. He

wrote: "Why did the swastika become a symbol of national

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Records of Wiligut, who tried to comprehend the essence of the runes

foot movement? It must be associated with the symbol of the Grail... She (the swastika. - A.V.) came to us from the East. She was "dirty", half-blooded. However, the Grail extended its influence to the lakes of Khanum... The Germans, who were "diamonds", turned into "rock crystal". But "rock crystal" is not able to cope with the East and the wolf Fenrir. Locke was preparing to announce the "twilight of the gods". Who whispered to Hitler that it was necessary to capture Russia as far as the Urals? Will he now reveal himself to the world? You had to pay for this with your sons. This was the law that Goethe discovered: that force that always wants evil, but always does good. If Hitler had not met the wolf Fenrir in the Russian steppe, he would have swallowed us whole in the West. Now there is an opportunity to get rid of it.

Now about the Tuatha de Dannan, descended from the Colhouns. In this family was born Saint Patrick, who adopted a new coat of arms. He kept two black dogs on it. He changed the black thorny cross to red and smooth. Instead of red deer, which is consonant with the cult of Irmin, he took a hand with a long dagger, from which five drops of blood fell. However, this is the sign of Thema, which is the true secret that I tell you

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opened. If Irminism was only "theology", then Themes were a life-giving practice. This Saint Patrick started the Irish church and then went to convert Germany. During this mission, "Kirkpatrick's" (church followers of Patrick. - AV) arrived in Germany, who became known as Kirchhoffs. The oldest of the Kirchhoffs is undoubtedly Ludolphus, who was Burgrave of Brunswick under Lothar of Saxony, Conrad III and Friedrich Barbarossa. In addition, he was the leader of Fem ... What Wiligut told you was a mixture of truth and fiction, but he himself probably did not realize it. I know I have evidence that he could be very cunning... There are things that are so monstrous that I don't want to put them on paper. Even then I was amazed that Wiligut refused the Grail again and again, and did not want to know anything about it. But it is the Grail that is the basis of the idea of noble Christian families.

Rudolf Mund (1921-1985) is considered the first biographer of Karl Maria Wiligut. For a long time, Mund's biography was a secret. However, the situation was corrected in 1994, when the Austrian counterintelligence officer Ekegart Lente, under the pseudonym Lacrus, published a small pamphlet that outlined the main milestones in the life of Rudolf Mund. So the biographer got his own biographer. According to Lenta, the main milestones of Mund's life were as follows. He was born in April 1921. At the age of 18, he volunteered for service in the Waffen-SS. Unlike many of his peers, Rudolf Mund did not die on the fronts of World War II. When he became a "brother" of the "Order of the New Templars", exact information has not been preserved. It is only known that Rudolf Mund was not personally acquainted with the founder of the order, Lanz von Liebenfels, who died on April 22, 1954 in Vienna. Apparently, Rudolf Mund was "initiated" in the mid-60s by the then Gross

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Wiligut's notes made during the deciphering of one of the halgarites

the meister of the order Theodor Czepl. When Czepl died in February 1972, Mund became the sole heir and, without election, took the post of Grand Master of the New Templar Order. In addition, on December 16, 1979, Rudolf Mund was proclaimed Komtur! "Order of the Knights of Christ". Then he wrote to Lenta: "I will do everything in my power to

1 Komturstvo is the smallest administrative unit within a knightly order.

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turn it into a tool with which in the coming times it will be possible to carry out the preparatory work for the return of the Holy German Empire (Nostradamus, "Centuries", verse 31). I do not think that the Germans that this Frenchman meant are identical with the Germans of today. I am thinking of the Germans, as Wiligut defined them. Therefore, it is not necessary to belong to the modern German people - the main thing is to have certain spiritual qualities. In addition, Mund was somewhat annoyed that Lente's work described a number of organizations that preceded the creation of the "Order of the New Templars". Rudolf Mund told Lenta, among other things, that he "possessed the archives of the founder of our order, as well as the documents of Karl Maria Wiligut and his epigones, among which it is necessary to highlight: the building adviser engineer Rüdiger, Werner von Bülow and Günther Kirchhoff." It is believed that after the death of Rudolf Mund, most of this archive was lost. Meanwhile, since the 1950s, Rudolf Mund has been actively corresponding with surviving eyewitnesses and collecting the most diverse material. He trusted all the information he received with almost childish naivete. Together with the artist Wilhelm Landig (who later became a writer and publisher) and the Viennese "cryptologist" engineer Erich Halik, Rudolf Mund is studying the so-called secret center. The people listed above, who created their own research group, believed that there was a "blue island" under the ice of the Arctic. Using a variety of practices, including those of a "metaphysical nature", the members of the group tried to establish a connection with this "secret center". Later Wilhelm Landig wrote the famous Thule trilogy (Idols Against Thule 1971, Wolf Time in Thule 1980, Rebels Beyond Thule 1991). In these works, Wilhelm Landig showed himself to be an adherent of the "eso

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teric Hitlerism", and the works themselves could be considered as the result of the "research" work of Rudolf Mund's group.

From a formal point of view, the creator of "esoteric Hitlerism" is considered to be the Chilean Miguel Serrano, who in the period from 1953 to 1970 was Chile's ambassador to India, Yugoslavia, Bulgaria, Romania and Austria. After that, he was an accredited representative to the IAEA and the United Nations. The main work of Miguel Serrano is the book "Golden Ribbon", which just had the subtitle "Esoteric Hitlerism".

This theory was adopted by representatives of the new wave of Ariosophy, who were members of the Temple Court Society (Saarland), whose Grand Commander was a certain Mr. Fröhlich. The Temple Court Society was mentioned in the book The Vril Project, published in Vienna, by Ralph Ettl and Norbert Jürgen-Rathofer. Since part of the new myth was the notion of "flying saucers" as a secret project of the SS, Rudolf Mund tried to find a justification for it. On January 23, 1960, he wrote a letter to the first publisher of Otto Rahn's works, Mr. Vogelsang. In the letter, he said: "Your address became known to me from Mrs. Elsa Baltrush (she took care of Wiligut-Weistor from 1938 until the moment of his death), with whom I am in a long-standing correspondence. I am turning to you with several questions.

As it became clear to me during my research on the alleged "centre", he could somehow be connected with Otto Rahn, information about which is very scarce, and tracking his fate did not lead to significant results. However, I can assume that this "center" is at a much higher level than I could have imagined during the war years and the first post-war years ... In connection with the request to somehow help in my research, I

there are two

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question: did Otto Rahn ever connect the quest for the Grail with Chiemsee? Do you know anything about the fact that on the eve of his death, Otto Rahn collaborated with Neger? If even indirectly connect Manisol with flying saucers (no matter how absurd it sounds), ... then this could be done thanks to your information. If you absolutely cannot answer my questions, then I would like to ask you to support my research. I can assure you that I do not seek to publish my knowledge in any form, but work only for myself.

The fantastic connection between Otto Rahn and "flying saucers" was largely "possible" thanks to Wilhelm Landig. In the first part of the Thule trilogy ("Idols Against Thule"), Otto Rahn was not only "produced" into the vat of an SS Standartenführer, but was able to transform the "Manisola" into a biomechanical aircraft, thanks to which the mysterious organization created by the National Socialists, had to fight against the "shadows of this world."

Otto Rahn himself in his book "The Crusade Against the Grail" wrote the following about the concept of "Manisola": parakletov' (Indian "mani", Platonic "idea", Latin "men"). One of the symbols of the Spirit recognized by Buddhism as a deity is Mani - a shining gem that illuminates the world and allows you to forget about all earthly desires. Mani is a symbol of Buddhist law, which drives away the darkness of errors. In Nepal and Tibet, she is considered a symbol of love for one's neighbor, padma

1 Paraclete (or Paraclete from the ancient Greek παρόκλητος - "called") - a person who is called for help, for consolation. Probably similar to the images of a lawyer and an apologist. The term is mostly used in theological literature, mentioned in the New Testament and early Christian literature.

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pani... We know nothing about the Cathar mystery of Manisol. The executioners from the Inquisition failed to find out from the Cathars the secret of all-consoling love.

For many, the tendency of Rudolf Mund to make a secret out of any business, out of any plot, was obvious. But despite this ostentatious secrecy, sometimes ("for the good of all Germans") he published part of his correspondence, and he assured some of his pen pals that all information would remain exclusively between them. In 1981-1984, Rudolf Mund sent parts of the manuscript "The Other Cross" to his friends, which the author himself eventually turned into "the press organ of a working group dealing with particular scientific problems." At the same time, the manuscript itself "was not intended for the eyes of the general public." But Rudolf Mund emphasized that "the purpose of the "Other Cross" was to expand the scope of German studies, which, in strict accordance with the principles of Ariosophy, should go beyond the boundaries of its usual meaning.

this word."

Rudolf Mund's books Jörg Lanz von Liebenfels and the Order of the New Templars (1976) and Himmler's Rasputin (1982) were, of course, based on this "secret knowledge".

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Recordings made by Wiligut

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Since almost all of these works do not provide a list of sources and used literature, Rudolf Mund was very free to deal with historical facts and some moments of his biography, for example, the same Wiligut. Often he rejected the facts, proceeding from the principle: this cannot be, since this can never be. Such an approach itself gives the works of Rudolf Mund the character of uncritical journalism, in many respects reminiscent of "religious works". However, let us make a reservation that the biographer of Rudolf Mund Lente himself did not disdain to use such unverified information. For example, Günther Kirchhoff was never (as Lente claimed) a personal consultant to Heinrich Himmler, and many SS officers were very skeptical about the perception of Karl Maria Wiligut as a "bearer of a secret tradition." Also, the British police ("well-informed") never seized or hid Wiligut's file in their own archives. And finally, Karl Maria Wiligut did not have a high SS number at all, "being in the top hundred SS men" - his number in the SS was more than modest - only 10,955.

The following correspondence between Rudolf Mund and Manfred Kaiserling contributes to the impression that most völkisch groups were simply obsessed with ideas of a conspiratorial nature.

"From the Press, Meetings and Information Bureau of Rudolf Mund. A-Vienna, Mast lane 11/11
August 12, 1982 Dear Count Kaiserling! Your letter dated 28.07 was handed over to me by Mr. Spit!, for which I sincerely thank you. Because I'm in
the present

* Adolf Spit ~ publisher from Stuttgart, who after the fall of the Berlin Wall moved his business to Berlin, where they began to publish Marby's books on runes.

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I will spend a few days in Vienna, and then I will go to Goslar, I ask you to treat me with understanding. I find your ideas very clear and directed right to the point. However, I would like first of all to tell about my book?: Initially, I had no intention of publishing the material at my disposal. Then I was able to establish that clerical circles were collecting any information about Wiligut, Rüdiger and Lanz. When I learned some of the details, I was quite surprised. Many years ago, I noticed a young man? on some documents that, to my great surprise, did not make any impression. He asked to be accepted into the "Order of the New Templars" (but thanks to me this did not happen). The young man was only interested in the "History of Mankind" written by Rüdiger, but I hid it from him. When he left the ranks "Order of the New Templars", he became notorious for creating in Germany an "order" based on the principles of Wotanism. As some interested people from the federal government told us, in reality he was looking for only materials that I intended to use for my own interests, very different from ours. In the spring of this year, this young man reappeared in Vienna. Then I was able to show him the "History of Mankind". When he saw it, he asked if whether I have any intentions of publishing it. When I gave a negative answer, he began to tell me that he would like to develop the ideas of this book,

turning it, so to speak, into "secret knowledge" for the highest initiates of his own order. I was about to

1 There, Rudolf Mund planned to learn new information about Wiligut, who not only honored this city, but also lived in it for some time.

2 "Rasputin Himmler".

\$ Adolf Schleipfer, who later became the head of the Armand Order.

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wives to the core! I realized that something was brewing, and therefore |

had to urgently publish this manuscript! Approximately at the same time, a disgusting hack came out, which was called "Wewelsburg, a place of worship and a place of terror". It was published by a Catholic publishing house. This book contained a composed biography of Wiligut. All this was the prerequisite for me to finish my book, for which my publisher gave me two years. Then you're at your disposal

only ``Volkstum Publishing House", |

which is probably my own fault. Now,

when people write about Wiligut, they are forced to somehow orient themselves towards my book. It was the meaning and purpose

my publication. As you absolutely correctly wrote, Wiligut led many other people along his path. I got from these

to give the full face of Wiligut's teaching without resorting to the Rüdiger documents bequeathed to me. There were not only Werner von Bülow, Günther Kirchhoff and Frau Schäfer-Gerdau. There are other people, conscientious disciples of Wiligut, who wrote down his royal teaching about the Ases. It is striking that they all constantly refer to Wiligut:

from Wiligut", "recorded from the words of Wiligut", etc.; only .

Rüdiger shows some restraint and remains silent on the matter. I find this very indecent. But I do not assume that I will treat him more harshly than I would treat Hermann Wirth and Jörg Lanz von Liebenfels, who is very close to me. It remains for me to answer only the question (and I
in that

I rely on you): how these traditions could be developed ›

to the initiation system. And at the same time, should we decide on their solemn appearance? The answer to this question is very difficult for me. It presupposes conscientious study. If I publish my manuscript "Frag

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other people" consonant material, as was the case with Rüdiger. For this reason, it seems to me that it is quite possible to reproduce |

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cops of a lost religion," then for a long time no one will be able to move along the true path of initiation. As Rüdiger wrote in 1947 in his "Scientific foundation of prehistoric

picture of the world", you did for him in the same year the so-called exercise "great eight". In addition, I got documents from other people. In them you can find the starting point for the "path of initiation." However, I consider this information so important that I would prefer to dedicate it only to a narrow circle of people included in the order! We must definitely talk about it.

With respect and deep respect, R. Mund."

Some time later, another letter arrived from Rudolf Mund.

"From the Press, Meetings and Information Bureau of Rudolf Mund. A-Vienna, Mastovy Lane 11/11

October 6, 1982 Dear Count Kaiserling!

I hereby fulfill the first part of my promise. The sculpture is a semantic representation of the 27-page poem "The Last Judgment" written by Rüdiger in the first half of 1948. I received this sculpture from Schleipfer (Arman Order). I pass it on to you as a collector of Rüdiger's works.

During Kristur work, you must exercise rare patience. After the sale of our country house (and Schleipfer knew about it), we put things in the basement and in warehouses, and therefore it seems very difficult to find something at the present time. I don't even know where to look for this or that thing. But you must begin your work with absolute certainty. As soon as I finish my manuscript on the problem of color, I will immediately return to Wiligut. If something "accidentally" falls into my hands, then I will immediately send it to you.

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A leaf from Wiligut's notebook, in which he wrote down his interpretations of the runes

A few days ago I had a Schleipfer. He told me that you are ready to provide him with the sketches of Rüdiger, which you showed me earlier. Of course, I attach great importance to the fact that these sketches are at the disposal of the "Order of the New Templars". But not to publish them, but to put them together! Nothing found in the archives of our order is used. What

would you like in exchange for these sketches and "160 steps of laws

Creator? I offer you "The Last Judgment" and "Four Elements Written in the Light of Goethe's Faust Research", "Cosmotechnical Ideas on Control and Manipulation", which are 27, 74 and 68 pages respectively.

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If you do not have at your disposal Rudiger's work on

tattva, which you really expected, then it rests somewhere in disassembled things. I do not share your concern that I am blocking the publication of Rüdiger's work because of my "political tendencies". I am not interested in politics in its current form, nor in the pseudo-Germanic I'm talking about preserving some traditions for the future. I can't let anyone who is guided by selfish interests or anything like that interest me and thereby confuse all plans. I am only interested in business. In this sense, I am ready, if you have Rüdiger's work ready for printing, make it available to your publishers.

I hope that you will find my proposals acceptable. With respect to you, R. Mund.

A couple of weeks later, this letter was answered.

"From Count Manfred Kaiserling. Birkenös T, Pfulendorf (Aah- Linz) |

October 21, 1982 Dear Mr. Mund!

I am very grateful for your kind letter dated 06.10.1982, which I received after my trip to Innsbruck (for the remaining manuscripts of Frodi Rüdiger from his still-living maid, Frau Odlazek) and to Jotz (to gain access to the works of Rüdiger). Your package with the sculpture 'Last Judgment' also arrived yesterday. It awakened in me vivid memories of the time when Rüdiger and I comprehended the "laws of the Creator". I thank you from the bottom of my heart for this gift. I now have many more of Rüdiger's written works at my disposal. And it will take me a lot longer to collect them all. A small copy of "Cosmotechnical Ideas for Control and Manipulation" is also available, with one hundred

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tya Kete Schaefer-Gerdau, in which she takes a very critical position. In general, critical reviews of Rüdiger's research, which people who were part of his circle of friends, allowed themselves to be made, are very valuable for me. They are important if only to introduce me to the essence of these works. I was also able to get a letter from Kirchhoff, in which he is very critical of Wiligut... No documentation of the '169 steps of the creator's laws' has been preserved." When, in 1947, together with Rüdiger, work began on the "system of the world", he told me about 144 steps. But he wanted to reach the 169th step with me. 144 is 12x12. And 169 is 13x13. These calculations allow me to say that he was talking about rediscovering the ancient relationship between the 12 part solar calendar and the 13 part lunar calendar. I have also addressed this problem, consulting on occasion with modern astrologers who are aware of this issue. In this case, the "system of the world" of 1947 and the 'Last Judgment' are the only confirmation of the order of 26 steps (2x13). My guess is that the 13-part division (bar rune) and the 12-part division (tyr rune) invoke "judgment" in the sense that it was an error in establishing the solar zodiac under conditions of non-observance of the lunar zodiac. That is, the first one should mean "karma", through which humanity must survive the 'Last Judgment', in order to gain the true "dharma" (according to the "Bhagavad Gita"), which is called Rüdiger" the Creator's law."

... Turning the inherited into the applicable is the task of philosophy in all cultures, and this was the special purpose of my father's "school of wisdom". It was also a call for a 'worldwide reformation' by the Rosicrucian J.F. Andrea, since the "tradition", which is not reformed during the life of three generations, is stagnating in

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its memorized self-sufficiency, which was opposed by the great school reformer Arno Comenius, who heard Andrea's call and managed to apply it effectively in school reform. The fact that Wiligut offered only his own revelations to be memorized is repulsive for me personally from a purely psychological point of view. Today, however, every specialist psychologist knows that a life that teaches only the truth of tradition must deny devotion to the essence. Wiligut was obliged to act under conditions of "superpersonal coercion", which was a tragedy for him. This is confirmed by your "Wiligut-saga", which should warn all initiates against a similar tragedy. Probably, a warning from the path of Wiligut is your activity that you perform for the benefit of mankind.

Be that as it may, I look forward to further fruitful cooperation with you, Mr. Schleipfer. This is necessary to ensure a true balance of old and new. For new generations to revive the old, and therefore not be alienated from the stagnating "old men" who demand to memorize their "inner revelations", as a result of which they run the risk of frankly degenerate. In this case, degeneration is purely a psychological problem, not a "racial problem". It is connected with the contradiction between internal and external knowledge, as a result of which the soul is extinguished. Regeneration is a cure for degeneration and it does not begin with the seed of a pure race, but with "internal" experiences, with the help of which a person can find a way to himself, to how he understands the world, and as a result, his imaginary image is ready. implement in the existing world. We probably have different opinions on this issue. But I was obliged to say so in order to start a plot with you at some point.

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fruitful cooperation... Once again, thank you very much for sending me a work of art. Say hello to your wife. Manfred Kaiserling.

Rudolf Mund's answer was as follows:

"From the Press, Meetings and Information Bureau of Rudolf Mund. A-Vienna, Mastovy Lane 11/11

November 4, 1982 Dear Count Kaiserling!

Thank you very much for your exhaustive letter of 21 October. I would like to report the following about Rüdiger's letters: they must have been almost completely destroyed during the war years during the bombing of Nuremberg. Some individual copies still survived. In Innsbruck, where a circle of supporters of Rüdiger's ideas has formed, they tend to see the destruction of the letters as 'cosmic intervention'. The following was reported to me verbatim: "Let's put it this way: they must have been written by mistake, and therefore should have disappeared." This statement was made by a gentleman who for some time moved in the Innsbruck circle. This is how he told me about the versions that some ladies adhered to. They believed that after death in Innsbruck, Wiligut would soon reappear, who would be at a higher (than earlier) spiritual level...

I have an important request. In no case do I want to be in the corner of the triangle, which is described in the letter as: Count Kaiserling, Rudolf Mundi Schleipfer. Schleipfer's Wotanism is completely opposed to Wiligut's ideas and is in no way compatible with Rüdiger's ideas.

I would not like to even partly resemble a person who is ready to cooperate with Schleipfer and the Armand Order. Once upon a time we established contacts, since Schleipfer belonged to

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to the Christian "Order of the New Templars". I absolutely must say this.

I am aware of Kirchhoff's "critical attitude towards Wiligut". Only a student can judge his teacher in this way. All this, of course, I can confirm by Kirchhoff's handwritten letters. Kirchhoff's stupid conclusions about imprisonment in a concentration camp and Schleipfer's obscene publications in his alleged "book reviews" again show how prone Germans are to slander and spread unsubstantiated allegations. Kirchhoff must have been at least a member of the SD or the Gestapo to know about the things he talks about. This was the time when many pro-German esoteric authors visited the camps: Marby, Isberener Haldane, Weishaar (Godenbund) and so on.

About the "offspring of Wotan" Lauterer-Tarnhari, for whom Kirchhoff and Schleipfer advocate so much (it was he who Wiligut supposedly imprisoned in a concentration camp) I bring you an extract from the then "Irmisul" magazine of 1931, when there was no national of socialist Germany, and Schleipfer had not even been born yet. Page 12: "There is no doubt that they went on about the mystical charlatans: the pro-Catholic Guido von List and his kabbalistic friend, rabbi-trained, but also the pro-Catholic "Tarnhari ". As you can see, there were many

some people who didn't like Lauterer. I could cite a whole galaxy of them. I can prove that these gentlemen who spread slander are in lodges... With best wishes, R. Mund."

As already follows from the above correspondence, Adolf Schleipfer was also actively interested in the legacy of Karl Maria Wiligut. Following the traditions of neo-Germanic German religious communities, in 1969 Adolf Schleipfer who

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gave birth to the "Guido von List Society" and began the resumption of the new edition of the journal "Irmisul". Two years later, on the basis of organizations controlled by him, he created the Order of Armanov (Armanen Order).

Karl-Heinz Weissmann wrote in his book "Druids, Gods and Soothsayers": "The publishing house of the order reprinted the works of von List and some other Ariosophists, primarily dedicated to runic magic. Some originality was shown only in relation to women, whose assessment has changed. Probably under the influence of Friedrich Wilhelm Marby and partly of Hermann Wirth, women were given an exceptional position in the life of a religious community: "Before the gods arrived as manifest cosmic forces, the leaders of the peoples considered first of all the 'great mother', and the very leadership of the tribes was carried out thanks to the woman. Before the era of men (patriarchy), there was an era of women (matriarchy), which gradually, in the spirit of cosmic development, turned into a male age. But after the thesis and antithesis are put forward, a synthesis must follow. Thus, our future development in the coming time should result in an equal community of both sexes, which will be reflected in the religious life of the people. To achieve this, it is necessary to re-elevate the role of a woman who

was deprived of her rights by the church. Woman must once again assume the high position due to her and take her rightful place in the German religion.

The words quoted in Weissmann's book belonged to Siegrun Schleipfer, who continued to play an important role in the Armand Order even after she divorced Adolf Schleipfer. In 1996, under the name of Baroness Schlichting, she stepped up her activities in Poland. The "Working Community of Natural-Religious Statutory Unions of Europe" (ANSE) created by her is, along with the Armand Order, one of the most active "national" religious groups

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Germany, which was noted more than once by the German media. Once the First German Television showed the documentary "Cults, Leaders, Bright Images. The Religious World of the Far Right. It showed Adolf Schleipfer as the ideological conductor of many (if not most) of Germany's nationalist groups. There is no doubt that the Armand Order belongs to the ultra-right camp, but the publication of the works of Guidophon List in the FRG is not a crime. In addition, there is a recording made by a hidden camera in which Adolf Schleipfer very casually recommends the works of Guido von List to his interlocutor, believing them to be a kind of "journalism oriented towards cheap sensations". I

The information bulletin Irmisul published by the Armand Order (fifth issue for 1982) published a review of Rudolf Mund's book Himmeler's Rasputin. By and large, this material became an analysis of the religious system that Karl Maria Wiligut was trying to create. Mund's indignation, which he poured out in letters addressed to Count Kaiserling, was not groundless, as the following quotations can confirm.

"Thus, only in our time it became clear that, obviously, for cosmic reasons, the appearance of the public of this tradition in book form could not have happened earlier, although the tradition of Wiligut was known back in the 30s (albeit to a narrow circle, but still known). Of course, proving the authenticity of the Wiligut legend in a purely scientific style is hardly possible. It's like there will always be things like "The Chronicles of Ur Linda", around which there will always be fierce disputes.

! An ancient Frisian manuscript of The Chronicle of Ur Lind was published in 1933 by Hermann Wirth. Thanks to this publication, Wirth tried to recreate the appearance of prehistoric Europe, which caused violent discontent and fierce criticism from the "academic" scientific circles.

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"The hidden tradition of the Wiligut clan was written down in its main features shortly before this clan was cut short on Karl Maria Wiligut. This knowledge was written down by his students and now several parts are with his heirs. The existence of the so-called Kriatur-plan has been constantly resisted since the time of ancient history, which, in fact, tells the secret legend. Adherents of Wiligut's teachings, the "Irmacists", believed that the growing opposition would bring grief to all of us. The stubborn opponents of this "liberation plan" were the Wotanists, whose heirs the current Armans consider themselves to be.

"What catches the eye of us Armans in the legend of Wiligut? Firstly, this is an indication that since the beginning of human times there has been something like "Christianity", which set itself the goal of crossing subhuman forms (the so-called "children of stone") with children of light, who were - lofty, subtle material entities. An excess of grief and

sacrifices were laid on the children of the light, which was to become a kind of Christian love for one's neighbor. Secondly, and this is a very important point, the Wotanists - primarily among the children of the light - tried to defend themselves.

Before even understanding these ideas in their basic outlines, it must be noted that all esoteric traditions (only not Wiligut's, but Helena Blavatsky's "Secret Doctrine" brought from the Himalayas, and the anthroposophy of Rudolf Steiner) assumed that man was originally exalted, consisting of subtle matter, and only then became mundane, incarnated. This is by no means confirmed by the history of the emergence of man according to Darwin. In the Wiligut tradition, the development of proto-humans proceeded in ascending order, they were associated with subtle matters. This brings us to the ideas of Plato, which were expounded in the work "Feast". He believes that the human race was originally

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had the nature of a hermaphrodite and only then was divided into two sexes. One who is aware of this relationship can make judgments about Wiligut's tradition."

"If you briefly get acquainted with the theories of Wiligut, it is clear that their most important part speaks of the existence of ancient Christianity (unlike the religion that arose thousands of years later, it was written precisely with K) and the rise of mankind, that is, an evolutionary plan, the followers of which called themselves "'Irminists', and 'Wotanists'" opposed the project of tribal mixing. The situation, which could be considered secondary, has not changed to the present day. The main features of K(h)restianism, as well as Wotanism, have remained the same (x)restianism presents itself as a "religion of liberation", that is, as a religion that seeks to reduce the material side, helps to rise above earthly life (in this case, by reducing the period of natural development of "people of stone"), which should to help people rise to a new spiritual level. Wotanism, like any natural religion, on the contrary, is a religion of enjoying the act of Creation. Wotanism recognizes that Creation, especially on our earth, is not and should not be some kind of 'vale' that the body is not a dungeon for the soul, but was created by a deity for joy and realization of creative possibilities".

"Thus, it cannot be hidden from us that Wiligut himself was an 'Irminist', and therefore a 'Christian'. And this means that all his statements were made from the point of view of "Christianism", which still saw in "Wotanism" its opponent. To us, the leadership of the Order of Armans, all these legends were revealed in their entirety. We know much more than is indicated in the book, which is a collection of excerpts and sayings. We know much more than can be contained in the second book

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Rudolf Mund's Fragments of a Lost Religion, which has not yet been published. We have known for many years about the wise bearer of the Wotanist tradition, Ernst Lauterer, whom Guido von List referred to in the book as "Tarnhari". written in Mr. Mund's book. This was also confirmed by Günther Kirchhoff, who was personally acquainted with Wiligut and Lauterer. It was thanks to the intrigues of Wiligut that Lauterer

a native of England, was accused of espionage, and then was imprisoned in a concentration camp.

"It must be very surprising that the first-born boy, to whom the tradition of the Wiligut family was to be transmitted, could not find any other name than the composite Karl Maria. Among the Wiliguts, as a completely patriarchal family in which the father was in charge of all affairs, it was the father who chose the name for the eldest son, the future bearer of the tradition, which was the most conservative Catholic tradition of all that could only be discovered. And this despite the fact that seven of the Wiligut families died at the hands of Karl. And as an addition to the male name, the mention of Mary, which was done in the most zealous Catholic families as a special wish of the parents!"

This article, which was published in the *Irmisul* signed by Adolf Schleipfer, demonstrates in the best possible way the fundamental differences that existed between the neo-pagan Armand order and Rudolf Mund, who adhered to the principles of racial Aryan Christianity, which was developed by Lanz von Liebenfels as ideological basis for the "Order of the New Templars". Despite the fact that both concepts appealed to the ancient Germanic past, they were not only not similar, but completely opposed to each other. It is significant that even at a young age, Adolf Schleipfer was a novice of the "Order of the New Templars", where he was registered under the Rita

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Cover of Rudolf Mund's *Fragments of a Lost Religion*

named Fra Velse-Rasso. At first glance, the disagreements between the two orders were largely absurd, since when constructing the myth of Balder-Krestos, Wiligut resorted to formulations and theses that could hardly be proven by historical science. Thus, for example, the fierce confrontation in the distant past between the "Irmists" and the "Wotanists" could hardly be taken as a historical fact.

It will seem somewhat strange that, according to a secret tradition, the Wiligut family was persecuted by Christians for many centuries. On the other hand, Willy

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Gut reconstructed precisely the German "Christianism", in which the beastmen, incited by the "Wotanists", nailed Balder-Crestos in Goslar to the cross. The reference in the critical article to the name Wiligut, which consisted of two parts "Karl" and "Maria", once again underlines the illogicality of the history of this family. In this case, it was not possible to apply the argument that this was a "disguise" that would allow hiding from the persecution of the clerics. Karl Maria Wiligut himself put an end to the possibility of using such an argument, since in his autobiography he pointed out that the future Pope Pius XI recognized in 1918 a member of the "accursed family".

However, Rudolf Mund was not going to put up with the accusations and reproaches that sounded against him from the top leadership of the Armand Order. He decided to give an answer in his own messenger, which, as we remember, was called "The Other Cross". His stand-alone issue was titled "A Required Statement". As an epigraph, Mund used the phrase: "I am forced to speak, although I would rather be silent." In the introduction to his article, he wrote: "The honor of my

dead friend, who during my research has become more than a friend to me, forces me to speak out, since he himself cannot do this. As we know, Rudolf Mund never personally knew Karl Maria Wiligut. Although, on the basis of the above words, a completely different conclusion suggests itself. In the preface to Himmler's Rasputin, Rudolf Mund wrote more clearly that he only considered himself an acquaintance of the old colonel. But despite this "timeless" acquaintance, Wiligut and Rudolf Mund had something in common. First, they were both in the service of the SS. Secondly, Wiligut had good connections among the "Order of the New Templars", and many years later, Rudolf Mund, living in Vienna, became the last grand master of this organization.

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T-shirt with symbols of the Wiligut family, which is sold in Germany

Rudolf Mund was especially dissatisfied with reproaches against Wiligut that it was he who "put" his "colleagues in the shop" — German esotericists — into a concentration camp. Let us immediately make a reservation that these accusations were unsubstantiated, although it is also not possible to prove the opposite. In any case, Rudolf Mund, when it came to this sensitive issue, always immediately went on the "attack". He preferred not to justify Wiligut, but to attack his "victims": "Why did Mr. Schleipfer keep silent about his membership in our order? Why did he hide from readers the fact that many years ago he was informed by a veteran of the Guido von List Society that Frau Bertha Stauff, wife of Phil. Stauff, who for many years led the society after the death of master von List, was also convinced of the espionage activities of Ernst Lauterer? Why did he forget to mention that a significant part of Kirchhoff's life was devoted to the struggle against Lauterer and the Wöl Sung family? Realizing the weakness of the arguments about Kirchhoff, Rudolf Mund preferred to immediately make several

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reservations: "Kirchhoff also expressed his suspicions to me (about Wiligut. - A.V.), but, unlike Mr. Schleipfer, I preferred not to pay attention to them, since they could hardly correspond to reality due to a number of points: a) due to a certain senile state of Kirchhoff himself, whose letters, on the basis of which I had to make my judgments, were full of internal contradictions and inconsistencies; b) due to the fact that in his correspondence he repeatedly demanded that I acknowledge his infallibility. In his letter dated April 7, 1975, written a few months before his death, Günter Kirchhoff set out several statements that could discredit (Wiligut). "You write about Wiligut and Tarnhari. They were both wrong. I knew both personally. I can confirm that what they both said was the absolute truth. Both perceived each other as mortal enemies, only a lot later I learned that Wiligut was responsible for the arrest of Lauterer by the Gestapo.

Further, Rudolf Mund preferred to quote the letters that were sent by the scientific curator of the "Heritage of the Ancestors", Professor Walter Wüst, to the Personal Staff of the Reichsfuehrer SS. "Regarding Herr Kirchhoff's letters, I must note in principle what is unheard of and unparalleled impudence when a man sends unsubstantiated fabrications to 'Germany'. At the same time, on behalf of the Reichsführer SS, he mustered the audacity to proclaim respected people as willing and unwitting 'accomplices of Catholic reaction'. By forcing us to correspond with Kirchhoff, you have done us a disservice. We have already accumulated a huge folder with correspondence from him. Earlier, Mr. Kirchhoff has already addressed us with his proposals. We, guided by the very best considerations, carefully explained to him that we did not agree with his fantastic

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and wrong ideas. The same one attacked us with abuse, saying that he would complain to the Reichsfuehrer SS.

At the end of his accusatory material, Rudolf Mund addressed questions to the Grand Master of the Armand Order: "Why in 'Irminsul', a journal whose name came to us from the Irminist faith, you mention the works of members of the 'Order of the New Templars': Richard Anders, Gotthardt Nikolaus, Lanz von Liebenfels? But at the same time, you disapprovingly oppose yourself to groups of Christians, speak badly of the Hagal magazine and people from Wiligut's entourage: Werner von Bulow, Emil Rüdiger, etc.? I trusted Wiligut very much!"

Conclusion

In his work on Karl Maria Wiligut, Hans-Juergen Lange expressed one very interesting thought. He stated that German National Socialism must first of all be seen as "an uprising against the modern world, as a revolt in the name of a conscious archaic utopia." The last clash of the old and the modern world, which was to end in the last battle, a kind of apocalypse, was foreseen not only by Hitler and Himmler. An officer of the Waffen-SS and one of the brightest representatives of the so-called literary "heroic realism", the poet Kurt Eggers, in his book "The Birth of the Millennium" published in 1938, wrote: "The world is preparing for a struggle. This will be the fiercest battle the earth has ever known. The war of the millennium will not be a struggle between individual countries and nations, but a struggle between a dream and a will." And he continued this thought with the words: "Twilight is trying to save night and day in itself. The people living in their shadow are trying to resist the few young ones who bring light." This struggle between "genocide and sacred expectation", "light" and "darkness" has obvious mystical features. According to many researchers, it is precisely this circumstance that makes German National Socialism even in our time "an unlimited experimental field for released fantasies." These words were uttered by Saul Friedlander in *Death and Kitsch. Reflections of Nazism*.

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The ideas and theories of Karl Maria Wiligut were almost ideal for such a "world". In addition, they were confirmation that Heinrich Himmler was very inclined towards mysticism and esotericism. In her article "Heinrich Himmler's Ancestral Legacy and the Political and Ideological Significance of His Ethnography," Gisela Lixfeld wrote: "Like his adversary Rosenberg, Himmler intended to eliminate the Christian religion and replace it with a new Germanic religion. 'The German people' was supposed to receive 'non-Christian worldview principles', which were to help him in his life affirmation. But for Himmler, not only 'victory over the ideological adversary', that is, Christian churches, was important, but also 'identifying German heritage', on the basis of which a 'proper religion and ethics' was to develop, which found its expression in 'practical veneration of ancestors'".

Karl Maria Wiligut was never the author of this concept, he did not belong to the "new religious teachers".

kam. But he was a very respected person for Himmler, and the Reichsfuehrer SS listened to his opinion. Even after the scandal associated with Wiligut's stay in a psychiatric hospital, Heinrich Himmler continued to consult through his proxies with the elderly colonel. Another fact that speaks of Himmler's reverence for Wiligut even after 1939 is the testimony of American and British soldiers who, in May 1945, were able to seize the personal papers of the SS chief in his country residence on the banks of the Tegernsee. Among the papers, a typewritten manuscript of Günther Kirchhoff's "Ases: Origins and Deeds" was found, as well as a copy of "Run Seyfried" by Karl Maria Wiligut. Usually in

they do not keep the works of disgraceful "dreamers" in their personal papers. And this once again confirms the idea that Wiligut's "resignation" was too ostentatious, it was intended for the party public, so that both

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to save Himmler in the "struggle of competences", but this did not prevent the Reichsfuehrer himself from secretly consulting with Wiligut.

If we ignore the actual mystical component of Wiligut's theories, then in relation to his heritage, the definition that was already used by critics of that time is most acceptable: "fölkische kitsch". The poems of Wiligut-Weisthor never went beyond the purely romantic literary creations of that time, and the general cosmological ideas fit perfectly into the constructions of Ariosophical mythology. Work with runes and Wiligut's "halgarites" may seem like something fundamentally new, since they were supposed to serve to awaken the "ancestral memory", but in reality they do not give the impression of a genuine ancient tradition. Despite the fact that Wiligut's prophetic statements formally "confirm" the thoughts set forth in the works of Guido von List, in reality the circumstances look in such a way that Wiligut was only "inspired" by List's works. An example is the letter from Hermann Wirth, which was written by the founder of the Ancestors' Heritage to Rudolf Mund in November 1958. "What I would like to advise you sounds unequivocal - do not waste your time and do not devote your life to clarifying the imaginary "research results" of Colonel Weistor or Wiligut, or whatever they called him. From the first moment I met him, I declared to Himmler and Darre that this man was a well-known swindler and swindler. When he was presented to me, he was supposed to reveal the secret of the runes based on the Swedish runic calendar of the late 17th century (Museum Nuremberg). Everything that I managed to learn further, when the tempted Himmler forced to conclude a semblance of an agreement between me and Weisthor, only strengthened this impression. The runic signs received from him in writing

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The impressions only proved that he used the work of Guido von List, which he tried to put into practice. All these interpretations of half-timbered houses, the "secret wisdom of the runes", were trustfully perceived by Himmler and Darre as an ancient tradition, a family tradition, but in reality they were sheer stupidity and disorderly nonsense. It may be hard for you to hear about this, but it is an objective truth. As yet undervalued values are now heaps of ruins. They have been discredited by people with a bad reputation. We must try to establish these values on a new foundation and by purely scientific methods. I hope it's not too late to do so. Let the likes of charlatans, aged erotomaniacs and alcoholics be forgotten. Let them sink into oblivion as one of the darkest manifestations of our German identity. Before you, my conscience is clear. With German greetings, Your Hermann Wirth,

Rudolf Mund constantly tried to find associates in the matter of "restoring" the tradition of Karl Maria Wiligut. As you know, he carried on an extensive correspondence. In this regard, it is interesting to cite a document (letter) that was reproduced in the book of Hans-Jürgen Lange: "I would like to answer your questions regarding Wiligut and "Fragments of a Lost Religion" as follows: since there are very extensive the records of the Romans about the life of the Germans, the most famous among which are sources such as "Germany" Tacitus and notes on campaigns against the Gauls Gaius Julius Caesar, then one can hardly speak of a lost Irminist religion. Perhaps they testify against her. The Irminist religion is not mentioned in any of the above sources, even in obscure works. But they note

special reverence for the god Wotan. There is no mention of the Irminist religion in the surviving runic inscriptions either. If there is a

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the confrontation between the Wotanists and the Irminists, as it was described by Wiligut, then it is local and hardly significant. Having weighed all the "for" and "against", one can speak of Irminism as a speculation. The fact that Wiligut extended the time of its existence up to the last ice age does not solve this problem in any way.

Separately, I would like to draw attention to the fact that the Irminist religion, with its 'Germanic Cross', was ideally suited for some currents of National Socialism. Then the question was raised more than once, including in völkisch circles, that Jesus Christ could not be a Jew. "The Germanic Cross" also shows that ideologically Wiligut was very close to the Ariosophists and to the "New Templar Order", which fought very actively for racially determined Christianity. This practice, however, is still alive in today's Hinduism. A European could never become an Indian. One becomes or does not become a Hindu on the basis of one's birth.

This lost religion, which Wiligut reported, was of great importance to Heinrich Himmler, and Wiligut himself was a living 'source of information' for him. Himmler believed that after the 'final victory' the 'Terman', 'SS state of Burgundy' would be resurrected, with its own laws, its own money and its own mail. He wanted to show the world everything he could. There is nothing unrealistic in the fact that "Germanic religion" should also have belonged to the list of other things. With the help of the Irminist religion, Himmler planned to kill two birds with one stone at once. His SS men could formally remain Christians, but only "Germanic Christians", who had to adopt older traditions than the biblical ones. The party-political National Socialists, with their ambiguous orientation

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were, on the contrary, interested in eliminating the influence of the Roman Catholic Church. The reason for the unfriendly attitude towards Rome lay in the fact that the Catholic Church was supranational in its organization, and therefore could not come to terms with the fact that German Catholics, following their spiritual principles, could turn into Catholic enemies of Germany. In addition, the (National Socialists) were of the opinion that they did not need priestly 'mediation' for man's communion with God, since the true faith of their ancestors lay in each of them. That is why Himmler always attached great importance to the fact that all SS employees were "believers"! Adolf Hitler, unlike Himmler, always approached this issue from the political side. the struggle against Catholicism, but on the mutual recognition of the Vatican and National Socialism, which found its expression in the imperial concordat.

What could be gleaned from Wiligut lies not in his runic developments and halgarites. In my opinion, the "key" to understanding Wiligut is to be found in his private life. He was an extremely self-centered man who firmly believed in his beliefs. His mind, as the history of the disease shows, was upset. He believed that he was being persecuted, and therefore even left his wife for a long time. On the other hand, he always aspired to women. Even the biographical facts show that many of them surrounded the elderly colonel, but it was unlikely that he got what he wanted from them ... After the dubious biographical facts became known, the "gullible" Heinrich Himmler had no choice but to exclude Karl Maria Wiligut of the SS.

1 Believers - #04481 & - this is how the supporters of the new ("old") faith were designated in SS documents.

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And yet there are moments that make you think. Wiligut was more than a simple man. His subtle flair for finding places associated with ancient history, allows you to raise the question of either the availability of accurate information, or access to "knowledge". The myths about Atlantis and the Flood, repeated and endlessly lived, show that people can retain traumatic memories from the past. The National Socialists decided to use the power of symbols and myths. This power has survived to this day. Until there is a critical and meaningful discussion that touches on the root causes of this problem, there will always be a rat-catcher that will make children follow him to nowhere."

In any case, Karl Maria Wiligut was an iconic figure of the Third Reich. He had a significant, if not decisive, influence in the formation of a religious complex, which in the historical literature they prefer to call cautiously "the SS ersatz religion." It is indicative that it was by no means a "revival" of pagan rituals and cults, which can often be read about in the literature. All authors who allow themselves such statements are either deeply mistaken or deliberately mislead the reader. The "SS ersatz religion" was essentially monotheistic. This is evidenced by a document prepared by Karl Maria Wiligut for Heinrich Himmler. Let's bring it

fully.

"Summer 1935.

Nine commandments of God

From the oral tradition of the Asa-Uana clan, first recorded in 1200. All previous recordings were burned at the stake by Louis the Pious!

'
Emperor from the Carolingian dynasty, the third son of Charles 'the Great'".

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1. God is All-one!
2. God is "Spirit and Matter", he is binary. It leads to duality, but it is still unity and absoluteness.
3. God is the Trinity: Spirit, Force and Matter, God-Spirit, First-God, God-Being or God-Light and creation, duality.
4. God in his transformation is eternal in time, space, force, matter.
5. God is cause and effect. Right, power, duty and happiness come from God.
6. God is eternal rebirth. Its bearers are Spirit, Matter, Force and Light,
7. God is on the other side of the concepts of Good and Evil. He is the father of the seven eras
humanity.
8. Transformation through cause and effect carries the highest, mysterious Eight.
9. God is a Beginning without an End. He is the Universe.

He is the completion through nothingness, and at the same time is the Universe of the thrice thrice knowledge of all things. He leads in the circle of things to N-ul, from the conscious to the unconscious, through which he becomes incomprehensible."

As we can see, Wiligut thought of his religious complex exclusively as monotheism, which, by definition, cannot be paganism. If we evaluate the degree of Wiligut's influence on the ideology of the SS, then researchers usually prefer to make a reservation about Wiligut's "madness", which, they say, put an end to all his developments in 1939. The story of Wiligut's stay in a psychiatric clinic and the disgrace that followed decades later require a separate analysis.

Firstly, as was shown with the documents on hand, Wiligut's admission to the psychiatric clinic in Salzburg was not so much the result of his "abnormal" behavior.

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Runic inscription of the nine commandments of God, made by Wiligut

deniya, how much was caused by the threat of an inventory of his property for suddenly appearing debts. In this situation, there was only one way out of the situation - the recognition of Wiligut as incompetent, which was done with exceptional promptness.

Secondly, when studying the medical history of Karl Maria Wiligut, it is striking that the doctor who sent him to the clinic not only did not conduct an examination, but also did not talk with the patient at all for several weeks, which was a prerequisite for defining him as "crazy." There is a feeling that there was a typical collusion. The doctor knew that Wiligut was not "crazy

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shim", and therefore did not conduct any conversations. It is possible that this was done on the initiative of the colonel's wife, Malvina Wiligut. The new attending physician also initially found Karl Maria Wiligut's behavior quite "normal". And only after that, the colonel begins to make extremely strange statements - the threat of recognizing him * "sane", and therefore, the inventory of real estate was quite real.

Thirdly, historians of all stripes like to put forward the version that Wiligut fell into Himmler's disgrace after information surfaced in early 1939 that the Brigadeführer

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The Nine Commandments of God Written by Wiligut 305

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SS Weistor had previously been treated in a mental hospital. This version does not stand up to scrutiny. The fact that Wiligut had been in a psychiatric hospital for several years had been known to Himmler since at least 1937. But this was not known to Karl Wolff. Therefore, the information that Wolff decided to use in 1939 as a "lucrative trump card" was not really such, Himmler already knew about the "treatment" of Wiligut, as well as his membership in the Schlaraffia. Therefore, this could not be the reason for Wiligut's disgrace. In addition, one should not forget that Wiligut was restored to the service lists of the SS, and Himmler continued to consult with him during the war years. The question arises by itself: why was Wiligut fired from the SS after all? What was the point of this strange "operation"?

It should immediately be noted that parallels with the fate of Wiligut's ward, Otto Rahn, suggest themselves. He, after his voluntary dismissal, was posthumously reinstated in the SS. Otto Rahn's suicide occurs at about the same time as Wiligut's resignation. It is unlikely that such coincidences could be mere chance. In relation to Otto Rahn, there is a classic version that he committed suicide, as he was suspected of having homosexual relationships. After the war, Gabriela Winkler-Dechend reported Rahn's death as follows: "I know that he was put under surveillance to see if he was a homosexual. When Himmler was told about this for the third time, he strongly recommended that the case be postponed (although homosexuality in the SS was punishable by death). I believe that it was after this that Otto Rahn applied for expulsion from the SS. My sources were Hans von Lachner, whom I myself helped to become adjutant under Weisthor. As you can see, Himmler turned a blind eye to Rahn's same-sex preferences (Rahn himself might not have known about this). If

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it wasn't a sexual issue, why was Ran under surveillance?

All these questions can only be answered in the context of the break in relations between Heinrich Himmler and Richard Walter Darre. 1938 for the General Directorate of Race and Settlement, where Wiligut served, became a

gom turning point. This was due to the fact that Darre was removed by Himmler from the post of head of the Ruskha. SS Gruppenführer Günter Pahnke was appointed the new chief of Ruskha. He was a career officer, a veteran of the First World War, the leader of one of the volunteer corps. Gunther Pahnke was a type of SS leader who came from among the "old fighters". Such people usually treated theoreticians with contempt, among which many attributed Walter Darre and his wards.

Until now, there are many versions why Darré quarreled with his old friend Heinrich Himmler. However, the real reasons for the changes in the leadership of Ruskha go far beyond this interpersonal conflict. It should be emphasized right away that from the first days of the Nazi dictatorship, Darré considered himself primarily the Imperial leader

peasants and the Imperial Minister of Food, considering the post of head of the SS Main Directorate for Race and Settlements as some kind of additional burden.

In addition, it was in 1938 that the SS General Directorate for Race and Settlement underwent many reorganizations. The Heritage of Ancestors, the Source of Life, the SS Guardianship Institutions, and the Educational Administration became independent structures. In the light of these reshuffles, Himmler, Oswald Pohl, and even the leadership of the Ruskha headquarters themselves relied on the applied sphere of tribal relations, which they projected onto oberabshnites and SS standards. Wherein

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Darre's role as a practice has been questioned. Gradually he lost his role as the leading ideologue of the SS. In a private letter addressed to Himmler, he confirmed that he retained the post of head of the Main Directorate for Race and Settlement, as he intended to develop the ideology of the "new order", but he was not interested in the practical implementation of his ideas. At the end of his letter, Walter Darre offered to remain Himmler's personal consultant, but he did not see the point in his further leadership of the Ruskha, since it was undergoing significant changes. Darre, as the Imperial leader of the peasants, reacted very painfully to the changes that were taking place in the SS as a whole, he could not accept the fact that the guard detachments consistently selected the functions and tasks of his civilian structures. Only this circumstance can explain the fact that Darre decided to quarrel with Heinrich Himmler. He naively believed that he could maintain ideological control over the RUSHA and even the entire SS. A few weeks after the official departure! From the post of head of the Main Directorate for Race and Settlement, Darre turned to the new chief of RUSHA with a request to conduct parallel training of employees of the SS racial department and the Imperial Food Cabinet. He was not refused. On the contrary, in 1939, these two structures worked closely together in the territories of Bohemia and Moravia, which were annexed to the Third Reich. But it was not about ideological work, but about the organization of rural settlements. As a result, cooperation turned into competition, which was very common.

phenomenon

* Officially, Walter Darre left his post on September 12, 1938. However, at the beginning of 1938, he stepped aside from the real leadership of the General Directorate for Race and Settlements. The first request for resignation was addressed on February 8th, and the letter mentioned to Himmler was addressed on July 6th, 1938.

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in Nazi Germany (take at least the same "Ahnenerbe" and RUUSHA).

In November 1938, Himmler said the following about the change in personnel in RUSHHA: "The Main Directorate for Race and Settlements has been one of the oldest SS structures since its inception, and it was precisely for this reason that it found itself in the most difficult conditions, since how he had to deal with completely new work, lay the foundation ... At first, it could be assumed that the creation of this SS Main Directorate took place under the leadership of the Imperial leader of the peasants, SS Obergruppenführer Walter Darre, and the directorate itself was created from employees of the Imperial Food Committee close to him and the Imperial Ministry of Food. But over time, a new generation of employees has grown up in RUSKHA." Indeed, Richard Walter Darre, when creating the General Directorate for Race and Settlements, tried to staff it with his employees and agrarian specialists from the Imperial Food Committee. Such a symbiosis was confirmed by sketches of the structure of RUSHHA when it was just created, and reports on the activities of some departments.

Thus, for example, SS Untersturmführer Babel, head of the "good-nature" department of the racial administration, reported to the RUSHHA headquarters that all the employees of his department were taken from the Imperial Food Committee, since "they wanted not only to strictly follow the agrarian line, but to exert influence - not on the SS as a whole.

Approximately at the same time as Darre, two more prominent figures disappeared, who played an important role in the General Directorate of Race and Settlements. We are talking about the chief of staff and authorized officer for work with SS officers Georg Ebrecht, who by that time had the rank of SS Oberführer, and the head of the racial director

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SS Brigadeführer Hermann Reischle. It is significant that at the same time, Manfred von Knobelsdorff was dismissed from the post of commandant of Wewelsburg castle, who, in addition to everything of which he was related to Darre. Right at this very time

Very transparent hints are made to Wiligut through Karl Wolff that the colonel should break off relations with Darre, who allegedly intrigued against Wiligut. In fact, this was a lie: both Darre, and Knobelsdorff, and Reischle were ardent supporters of Wiligut's ideas. The same, in turn, did not intend to break off relations with them. And under these conditions, Weisthor's resignation takes place! Moreover, the reason for it is information that was known

Himmler a long time ago. Obviously, Wiligut's disgrace | was just a tactical step in the "struggle of competencies",

led by Heinrich Himmler against other Nazi bosses. The text provides ample evidence that this "resignation" was nominal, that is, a ruse. But thanks to her, Himmler managed not only to neutralize Darre and his entourage, who claimed the sole role in shaping the SS ideology, but also to deprive Wiligut of the palm in the matter of creating religious cults for the "security detachments". Now everything was exclusively in the hands of Reichsführer-SS Heinrich Himmler.

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In modern historical literature, they prefer to call him "Himmler's Rasputin," although at one time he was called "a magician at the court of the Reichsfuehrer SS" behind his back. His name was Carl Maria Wiligut, although many knew him exclusively by the ritual name Weistor. 0 of his activities was not reported in departmental publications of the SS, for example, the Black Corps magazine. The existence of SS-Brigadefuehrer Weistor was generally known to very few people - only those who were close to Heinrich Himmler.

Until now, there has not been a single more or less detailed biography of Karl Maria Wiligut in Russian.

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